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A review is presented of books, articles, papers, and brochures from the period 1948-67 that deal with, or are relevant to, the continuing education of clergymen. In the first section, problems with personal faith, the ministry of the Church, ministerial roles and tasks, and professional growth and learning are considered, together with pressures on individuals and their families. The next section concerns the need for churches to engage the laity more fully in mission and to understand technological and social change, relationships of religion and the churches to society, and the changing requirements of mission. Student decision and motivation, student recruitment and selection, personnel practices, clergy income, and issues and innovation in seminary training and subsequent continuing education are also examined. Conclusions and recommendations are set forth with particular reference to the United Presbyterian Church. The document includes 21 references and a list of residential programs. (ly)

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CONTINUING EDUCATION AND THE CHURCH'S MINISTRY

A Bibliographical Survey

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1967

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LITERATURE SURVEY
by Connolly Gamble, Jr.

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"History opens and shuts doors. It is history which has created the problem of the irrelevance of the minister and not the inevitable deficiencies and failures of ministers, theologians and Church authorities. And it is history which gives the churches opportunities to restore the relevance of the ministry. But in order to take advantage of these opportunities, theologians and ministers must become aware of them and must find the courage to use them."

Paul Tillich, "The Relevance of the Ministry in Our Time and its Theological Foundation," in Making the Ministry Relevant (Hans Hofmann, ed.), p.26.

Planning is a comprehensive and disciplined framework for the process of decision making.

Norton Perry (urban planner)

Our present notion of education breaks subject matter across life span. We should devise new institutional forms that design a continuing flow of learning and teaching consistent with maturity levels and interests, instead of course credits used as building blocks to certification.

Margaret Mead, "Continuing Our Present System isn't Enough" (Notes and Essays on Education for Adults, no.34)

"The education or training of ministers is not the introverted professional concern of a clerical caste within the religious community. It is the concern of the whole body."

Keith R. Bridston and Dwight W. Culver, eds., The Making of Ministers, p.xiv.

I. INTRODUCTION

In this volume I have sought to be faithful to a basic principle of continuing education. My assignment was to search the literature for material relevant to the task of the Commission on Continuing Education, United Presbyterian Church in the U.S.A. With four months in which to complete the project, I have sought to identify, digest, and excerpt books, articles, papers, and brochures. From these I have chosen what seemed most cogently related to the Commission's task. Recognizing that only a small part of the literature would be readily accessible to Commission members, I have attempted to give the essence of the matter. My intention has been to pick a brief quotation that best represents each author's contribution.

This survey was conceived as comprehensive in scope, but neither time nor space nor the literature would allow that achievement. Many seminal writers and pertinent articles are included with brief treatment, for reasonable limits prevent inclusion at length. To balance variant viewpoints and to bring out all the nuances in the literature would require a document of many hundreds of pages.

The continuing education principle that I have sought to apply in this summary is to allow each reader to interpret for himself the assembled material. My judgment is inescapably involved in the selective process, but each may now assess for himself what the literature means.

In this project I solicited from about seventy-five persons engaged in continuing education for ministry their interpretations of program, publicity pieces, evaluations, and published articles. Their response was immediate and voluminous, and their generous assistance is hereby acknowledged. Accurate information about existing programs thus was made available for this study.

These subjects were searched in the Library of Union Theological Seminary, Richmond, Virginia:

Adult Education
Church
Clergy
Clergymen's Families
Clergymen's Wives
Continuing Education
Continuing Education - Theology

Laity
Ministry - Call and Training
Theological Seminaries
Theology - Study and Teaching

These same subjects were consulted in these periodical indexes: Christian Periodical Index, Education Index, Index to Religious Periodical Literature, International Index, and Readers Guide; from 1949 to date. The notation used for periodical references herein shows volume, then pages (for example, 32:688-92 means volume 32, pages 688-92).

Doctoral dissertations and Masters' theses bearing on this inquiry were sought on a limited scale, after many were discovered to be restricted in scope and peripheral to the primary interest of this study.

The framework in which the literature is reported was determined by the basic queries formulated by the Commission. Within each major category the divisions are those that seemed to emerge as large clusters of thought. Neither the framework nor the subject matter permits sharp separation of content. A fundamental problem is the intermarriage of subjects. Gospel, authority, church, evangelism, ministry, education, doctrine, clergy, laity--all are so closely related that literature on any one topic needs logically to be juxtaposed with many correlates. The interpreter must make these correlations for himself. The same books bear upon the needs of ministers and of churches, according to which concern is in mind. The problem of faith may be the problem of emotional health, according to which viewpoint is uppermost. A synoptic overview is essential--and difficult to maintain.

II. NEEDS OF MINISTERS

1. The Minister's Problems With Faith (authority, authenticity, formulation)

Hans Hofmann writes: "The Protestant ministry of today is undergoing subtle but far-reaching changes in its understanding of itself as a culturally relevant function... The minister finds it difficult to be an effective partner in the maintenance and recovery of individual as well as communal mental health as long as he is unclear and insecure about his professional identity and competence, and therefore about the relation between his professional role in the community and his personal life and social status among the same people. He suffers from lack of privacy, of the freedom to be just another human being who is accepted as such by others, and from the intolerable diversification and ill-delineated extent of his professional duties. Because people do not seem to know exactly what the minister's function is, they tend to use him indiscriminately.

"The minister feels that his theological education has not prepared him adequately for his professional career," Hofmann continues. "He fails to see the direct relevance of his theoretical studies to his pastoral work. He feels that he has not received enough training in relating theological insights to the real problems of his parish. Unfortunately, the effect of his seminary studies often has been to make him believe that it was essential that he consent to the doctrinal and sectarian heritage of his particular denomination regardless of his personal intellectual and emotional development. He has not been encouraged to find his own way among the welter of theological suggestions and the real problems of living. His parish, however, expects precisely that he be its priest, guide, and teacher on the basis of his own personal faith and its living expression in his daily attitudes, words, and deeds" (Hofmann, "Religion and Mental Health," Journal of Religion and Health, 1:320, July 1962).

Joseph Sittler faces the personal factor in "The Maceration of the Minister" (Christian Century, 76:698-701, June 10, 1959). "Finally there is the minister himself. He, in his private and imperiled existence, must fight for wholeness and depth and against erosion. By sheer, violent effort of will he must seek to become his calling, submit himself to be shaped in his life from the center outward. He need not be slapped into uncorrelated fragments of function; he need not become a weary and unstructured functionary of a vague, busy moralism; he need not see the visions and energies and focused loyalty of his calling run shallowly like spilled water, down a multitude of slopes. Certain practical, immediate, and quite possible steps can be taken. The temptation to improvised, catch-as-catch-can preaching, for instance, can be beaten back by calculated ordering of one's study."

In Conflicts of the Clergy (New York, Thomas Nelson, 1963. 252 pp.) Margaretta K. Bowers shares case histories from her psychoanalytic work with clergy. Some selected their profession because of their inner conflicts. Some met them through healthy channels, while others were unable to manage and their lives were adversely affected. Clergy are lonely, set-apart, bearing the weight of authority as responsible for the eternal welfare of others. The clergyman's self-image as "man of God" imposes great demand, but he cannot meet it; and his dealing with this failure is crucial. Psychotherapy can give insight into the dynamic underlying vocational choice and help clergy to self-perception and pastoral effectiveness. "Human experiencing of love is preliminary to and a prerequisite of the experiencing of God's love," Dr. Bowers believes (p.232). Many have gone into the ministry in search for love.

William E. Hulme writes of "Pastoral Care of the Pastor" (Pastoral Psychology, 14:31-37, Sept. 1963). There need be no sense of failure in recognizing that there are times when the minister, like everybody else, is in need of help by a specialist, whether this is a fellow minister or some other professional counselor, to help him with his own inner feelings, his relationship with other people, as well as his relationship with God.

Hulme enlarged this study in a volume, Your Pastor's Problems; A Guide for Ministers and Laymen (Garden City, Doubleday, 1966. 165 pp.). "The minister is the object of everybody's educational program. Mental health departments, state universities, and even morticians plan conferences for him" (p.21). The pastor must give pastoral care not only to others but also to himself. Pastoral care is dependent on the person of the pastor: "When his own needs as a person are satisfied, he is able to give love to his people. It is with this person that he maintains his involvement with people, his interest in their interests, and his concern about their lives" (p.26). The residential parish often resists or is passively indifferent toward its mission to the world. The pastor has little authority. The clergy counterpart to "I'm just a housewife" is "I'm just a parish pastor." Hulme's book deals with the loss of clergy status; the rule of the pastor (is he just a club manager?); the need to succeed, to lead, and to have a successful family; struggles with loneliness, devotional life, time, and balanced living.

A denomination-wide inquiry by the Presbyterian Church, U.S. is reported in "The Mental Health of Presbyterian Ministers and their Families" (Atlanta, General Assembly, 1966. 8 pp.). "Approximately 10% are or have been in critical condition mentally and emotionally. The majority are suffering, some obviously with intense psychic pain, but they are functioning creatively by the grace of God and intense determination to 'hang on'."

The problem seems accentuated when the minister is engaged in the organizing of a new church: "Dr. John Chandler, who has been a new church pastor and has written on the subject, and who now works with a New Church Development Board, claims that the rate of psychological breakdown and demitting of the ministry is much higher among new-church ministers than men in other types of pastorate. His opinion has been seconded by a number of other new-church workers" (p.157, Donald L. Metz, New Congregations, Philadelphia, Westminster Press, 1967. 170 pp.).

Daniel D. Walker explores The Human Problems of the Minister (New York, Harper, 1960. 203 pp.): "condemned to sin piously"; the struggle to love our enemies; competing with our brothers; spiritual preaching and material comfort; the professional family man; "the right thing at the right time."

Sociologist Glenn M. Vernon notes that "the role of minister is one from which he can seldom, if ever, get away. The businessman, the plumber, and the lawyer do not always have to behave as a businessman, a plumber, or a lawyer. Each of these may forget his occupational role to a considerable extent as he plays another. The minister, however, is seldom allowed to forget that he is a minister: in every sphere of life he is being watched and judged according to special standards relating to his 'sanctity.' The minister's occupational role, then, is a major component of his self-conceptions" (p.195, Sociology of Religion. New York, McGraw-Hill, 1962. 413 pp.).

Robert S. Paul observes that monasticism actually removes the individual from the three most pressing areas that try the temper and patience of Christians in the world--the responsibility of marriage and family (vow of chastity), stewardship of wealth and possessions (vow of poverty), and the necessity to make decisions (vow of obedience). Since Luther's time, the Protestant minister has deliberately not been removed from these responsibilities, and thus he shares the ambiguity and mission of all Christians within the context of the secular. This is essential to his calling, for it reflects the redemptive incarnation by which our Lord himself became a Man among men (Robert S. Paul, Minister. Grand Rapids, Eerdmans, 1965. pp.224-231).

Samuel H. Miller holds that the minister must learn to be a man, subject to every temptation and terror to which modern man is heir ("Man and the Ministry," Christian Century, 78:511-512, April 26, 1961). Amid the furious forces of attrition in our present situation, the Church ought to be the one place where the essentially human is preserved, not in a cloister but in grappling with realities.

Roy A. Burkhart suggests how the minister may find ways of freeing himself from fear and anxiety in order that he may bring freedom to others: commit oneself to a life of prayer; organize research groups in prayer in the parish; engage in intimate fellowship in small cell groups ("The Minister's Own Freedom," Pastoral Psychology, 1:9-12, March 1950).

Sociologist David O. Moberg concludes that frustrations in the ministry make many a clergyman "an isolated, lonely, tired individual who is cut off from the fulfillment of the . . . basic functions in society that offer him personal satisfaction in fulfilling his call to service." Prevented by social pressures from living as they believe men ought to live, frustrated by an unfulfillable self-image of the minister as one ordained to a holy calling, filled with vocational guilt for spending major portions of time on pointless parish piddling, disillusioned by the politics of professional advancement, embittered by the bureaucracy that makes them office managers, committee maneuverers, and publicity directors instead of scholars and preachers of God's Word, sensing the double standard which expects the clergy and their families to live according to different ethical and moral standards from laymen, and sometimes sensing cleavages between doctrinal, social, political, or economic beliefs and what they are expected to preach, many ministers resolve their inner struggles by entering other vocations. The problems and frustrations of the clergy are not all unique. They reflect a culture with increasing specialization in all vocations which is filled with inconsistencies and paradoxes and dominated by secular values (p.509, Moberg, The Church as a Social Institution. Englewood Cliffs, N.J., Prentice-Hall, 1962. 569 pp.).

2. The Minister's Problems with the Church's Ministry
(authority, form, purpose)

The prototype for ministry is Jesus himself. The pattern is Jesus' own interpretation of his ministry. The apostles render complete and entire witnesses that are normative--we can only repeat what is already said about Christ by them originally. Since they have been original and complete witnesses, no one can or need do it over again. (John K. S. Reid, The Biblical Doctrine of the Ministry. Edinburgh, Oliver & Boyd, 1955. 47 pp.)

The church is the body of Christ, and its ministry is a continuation of the Messianic ministry of Jesus. The church has only one "essential ministry"--the perpetual ministry of the Risen and Everpresent Lord himself. All other ministries are derivative, dependent, and functional. All ministries are functions exercised by the Body of Christ through organs which are organs of the body; so it is the Church which is apostolic, and the apostle is an organ of the Church. Things that validate any ministry are (a) the call of Christ and the gift of his Spirit; and (b) signs of an apostle. The ecclesiastic authority's part in ordering the ministry is to recognize and accept the gift of Christ to his Church. (Thomas Walter Manson, The Church's Ministry. London, Hodder & Stoughton, 1948. 112 pp.)

The roles of biblical preacher, teacher, pastor, theologian, and evangelist are inseparable aspects of a whole ministry true to the ministry of Jesus, which involved proclamation of the Kingdom, forgiveness, and taking the form of the servant. (James D. Smart, The Rebirth of Ministry: A Study of the Biblical Character of the Church's Ministry. Philadelphia, Westminster Press, 1960. 192 pp.)

Neither "shepherd" nor "steward" is given a missionary connotation in Scripture, perhaps because mission is the work of the whole church and not an order within it. Both emphasize Christ as Steward and Shepherd, with subordinate and derivative ministry given men. (Wilfred Tooley, "Shepherds of the Flock and Stewards in the Household of God," London Quarterly & Holborn Review, 190:64-70, January 1965)

A basic crisis concerns the authority of the Word. Anglo-Catholics declare that the Church is dependent on the ministry, not ministry on the Church. The Reformed view is that "the ministry of the Church is the ministry of Christ. His is the only essential ministry, and all others are derivative. . . . Christ is the preacher who proclaims himself through us. He is the Evangelist who continues his own ministry through the Church. He has not abdicated, nor has he delegated his position to another" (p.9. James I. McCord, "Theological Dilemma of the Protestant Minister," Princeton Seminary Bulletin, 54:3-10, November 1960)

"The truth which God revealed and which we are to preach and teach is one which comes in the midst of the struggles and perplexities of life. God speaks in such a way that we are bound to accept the trial and error, the searching and the suffering of human life if we are to hear and proclaim his authoritative Word. Such authority as belongs to us is that which comes only as we participate in the spirit of Christ's ministry to human life, and that means His service in the midst of human problems. . . . The authority to which we point is not in our possession, but one upon which we ourselves depend." (Daniel Day Williams, "Authority and Ministry," Union Seminary Quarterly Review, 14:17-23, November 1958)

"The first test of an effective ministry is its effectiveness on the Church. . . . The Minister is much more than a leading brother as the Church itself is more than a fraternity. He is neither the mouthpiece of the Church, nor its secretary. He is not the servant, nor the employee, of the Church. He is an apostle to it, the mouthpiece of Christ's Gospel to it, the servant of the Word and not of the Church; he serves the Church only for that sake. The Ministry is a prophetic and sacramental office; it is not secretarial, it is not merely presidential. It is sacramental and not merely functional. It is the outward and visible agent of the inward Gospel of Grace" (P. T. Forsyth, The Church and the Sacraments, p. 131ff).

The New Testament and later doctrines of the ministry show that classical Anglicanism regarded genuine apostolicity as consisting in faithfulness to the teaching of the apostles and not in some particular forms of church order, so it did not doubt validity of the ministers and sacraments of non-episcopal churches holding the same persuasion regarding faith and doctrine. Ministry is vocation to service: the Christian minister is called to be a servant, not a Lord; to be humble, not arrogant; to magnify his Master, not himself. (p.8. Edward M. B. Green, Called to Serve; Ministry and Ministers in the Church. Philadelphia, Westminster Press, 1965. 94 pp.)

Ministry must have concrete form, but the New Testament gives no prescription. Ministry must be judged solely by the norm of the Apostolic Gospel. Ministry must never be narrowly a ministry of teaching and preaching, but must always be directed toward the church. Ministry cannot be explained from sociological structure or professional form, but solely from its source in the "essential redemptive act of God directed toward the Church." (p.408. Juergen Roloff, "The Question of the Church's Ministry in our Generation," Lutheran World, 11:389-408, Oct. 1964)

"While the New Testament has much to tell us about the ministry which is both descriptive for its time and normative for all times, it simply does not give the specific and incontrovertible answers to our restless questionings about ordination, succession, sacramental administration, the ministry of women, and the like. Even a most conservative or literalistic reading of the New Testament does not make possible a simple restorationism, as though the church needed only common reason, good faith, and the leadership of the Holy Spirit to discover the perennially valid pattern of ministry and order." (J. Robert Nelson, "Styles of Service in the New Testament and Now," Theology Today, 22:84-102, Apr. 1965)

Three kinds of models for ministry may be made: (1) ideal, a genuine abstraction from now-existing reality, developed to provide a unified conceptual type; (2) normative, an explicit value judgment about what ought to be (a key problem is that it reveals the assumptions of the model-maker more than the situation being analyzed); (3) systemic, a systematization of interrelated hypotheses that have been tested and now are brought together for a new thrust. Power, authority, and polity (denominational structure) are related in ministry. Authority guarantees an inequality of power in the relationships of the people involved (Thomas R. Bennett, "Some Sociological Considerations on Motivation for the Ministry," Conference on Motivation for the Ministry, 1959, pp.136-46).

The ministry must be understood Christologically as the ministry of Christ, only derivatively and secondarily of the Church. His ministry has a threefold direction: to God as Servant of Yahwe, to the world as ransom for many, to the few as New Israel, the Church. No set-apart ministry is essential to the Church, as if the Church could not exist without it; but some ministry is necessary for the Church's effectiveness in its tasks; and the test of the form this ministry should take is pragmatic--by fruits: God-directed, world-directed, Church-directed. The imported pattern in the younger churches is church-directed, and needs to be world-directed. (C. H. Hwang, "A Rethinking of Theological Training for the Ministry in the Younger Churches Today," Southeast Asia Journal of Theology, 4:7-34, Oct. 1962)

Ordination confers authority publicly to proclaim the gospel and administer the sacraments on behalf of those who call a man to do so. It is a privilege and responsibility, not to be usurped but only bestowed. "Priesthood of all believers" is not to be confused with "office of the Word." The minister in his person has no authority, but the office is functional. Ministry is no self-sustaining and self-perpetuating order. (Martin J. Heinecken, "What Does Ordination Confer?" Lutheran Quarterly, 18:120-35, May 1966)

Ministry is of the whole membership. Preaching, discussing, baptism, and the Lord's Supper are not ends in themselves but exist for the edifying and building up of the whole church in her ministry. (Franklin H. Littell, "Ordination in the Church," Brethren Life, 6:16-27, Spring 1961)

"Just as the whole church is the laity, so the whole laity has a ministry and is a priesthood." Between humble service and spiritual authority tension exists. Status relates to income and both relate to educational qualifications. Widely forgotten are the apostolic priorities of prayer and ministry of the word (Acts 6:4) in a misuse of clergy leadership. Vitality needs restoration through post-ordination training by schools and retreats: "There are needs that neither money nor institutions can meet, but only a personal ministry /to clergy/" (p.398. Douglas Webster, "A Time for Honesty About the Ministry," International Review of Missions, 52:385-98, Oct. 1963)

Ministry is the ministry of the whole church, and the ordained man's operating order is helping the Church itself to fulfil its ministry. (F. R. Barry, Vocation and Ministry. London, J. Nisbet, 1958. 184 pp.)

The ministry is the nucleus and spearhead of the church of which it is part. The ministry does not constitute the church; rather the Church constitutes it. The ministry's task is not specialist activity from which the Church is excluded, but to pioneer in that which the whole Church must do (Anthony Tyrrell Hanson, The Pioneer Ministry: The Relation of Church and Ministry. Philadelphia, Westminster Press, 1961. 176 pp.).

"No matter how many forms of Christian ministry there may be, and how different they may be in other ways, they must all conform to the basic understanding of what Christian ministry is: Christian ministry is the response evoked when those who hear the Good News of the grace of God in Jesus Christ find that they must communicate it to others" (p.13, Robert Clyde Johnson, The Church and Its Changing Ministry, Philadelphia, General Assembly, United Presbyterian Church USA, 1961).

A hypothesis that priestly authority is found in sacramental churches, prophetic authority in sectarian churches, and professional authority in churches neither sacramental nor sectarian was supported by responses from 107 parishioners and 12 clergy in a small Minnesota town (C. D. Johnson, "Priest, Prophet and Professional Man; a Study of Religious Leadership in a Small Community." Ph.D., Univ. of Minn., 1961).

Ministers do not operate by "professional authority" in the sense of authority based on an esoteric theory held in common by a group of trained experts. Yet it is possible and significant to speak of the ministry as a profession. The minister's authority stems from the relationship to God he shares with the whole Christian community. (Hoyt P. Oliver, "Professional Authority and the Protestant Ministry: a Study of an Occupational Image." Ph.D., Yale Univ., 1967. 293 pp.)

A basic problem is the growing indifference to religion: most people do not see that theological and religious issues are decisive to them as individuals. The pastor is second to the therapist as counselor. Deprived of ecclesiastic and doctrinal authority, the minister finds himself in the "situation of the founders of Christianity in the first century--in the midst of a decaying socio-political structure and competing religious faiths and sects" (pp.150f., Hans Hofmann, Religion and Mental Health. New York, Harper, 1961).

Clergy activity is increasing in number and variety for three reasons: (1) voluntary religion makes clergy respond to the desires and needs of laity and changes in the culture;

(2) the breakdown of a sense of independent authority, and with the breakdown of traditional bases of authority, clergy are seeking substitute ways to make themselves legitimate; (3) effort of clergy to make religious faith relevant to win financial and moral support, need to be relevant to the centers of dominant interest in the life of the laity. But the question then arises: to whom are clergy responsible? Not only to laity and ecclesiastical officials but also to God. Lacking clear support from traditional authority (parson) and institutional authority (presbytery) and doctrinal authority (confession of faith), he substitutes his individual conscience or his personality and political skills as the actual basis of his authority. "A Protestant theologian significantly quipped, 'The task of the seminary is to unfit men for the ministry as the churches define it today.'" (p.740, James M. Gustafson, "The Clergy in the United States," Daedalus, Fall, 1963, pp.724-44)

"We live in a new authority structure, and the minister no longer can command a hearing simply on the basis of his being a minister. People do not listen to his words as they once did, and we must adjust to this new life situation. The minister now needs to discover his new role, and this is probably all to the good." (p.56, Clyde Reid, The Empty Pulpit. New York, Harper & Row, 1967. 122 pp.)

The minister's role has a theological dimension--a biblical word, historically received and transmitted, doctrinally interpreted, pastorally administered. It has a sociological dimension--each generation lives in a new place socially and culturally. Historical and social forces work both in and out of the church: the tradition of a particular communion, defined and undefined relationships between minister and laity; the church's expectation of the minister; the class ideology of a community; the image of a successful minister held by leaders in the denomination; the individual minister's own aspirations (needs of the family; to be "in"; to lessen congregational tensions and increase adulation). A conscious process of interpretation is needed: (1) ask what are institutional and sociological consequences of his theological convictions; (2) ask what are theological implications for the multifarious activities in which he is engaged. The minister lacks a theological doctrine of the ministry and sociological definition of his task, so he has the problem of authority: defining the basis of legitimation for his various activities (James M. Gustafson, "An Analysis of the Problem of the Role of the Minister," Journal of Religion, 34:187-91, July 1954).

Reuel L. Howe presents "A Theology for Education" (Religious Education, 54:489-96, Nov-Dec 1959). The doctrines of Creation, Redemption, and the Holy Spirit are specially significant for teaching. The Christian teacher is one who is alert to the meanings that his pupils bring to the moment of learning; believes that each person can find his own special form and task; can speak and act as an educator and depart without anxiety because he trusts both the working of the Spirit and the inner-workings of his pupil; is not anxious about which method of education he will use; speaks as a person to the person of his pupil and expects response. He believes that the educational relationship is personal and has the responsibility of revealing the meaning of existence to its participants.

"Can the Counselor Be a Prophet?" asks Wayne K. Clymer (Journal of Pastoral Care, 10:150-60, Fall 1956). The answer depends on revelation and authority. Authority may be of three kinds: coercion, acknowledged mastery, and inherent worth. If the last-named is the authority, the Christian counselor may and must be a prophet.

"The credentials of a Minister are centered in the gospel and in his call to proclaim it, and the authority which ratifies his Ministry is that which accompanies the manifest fruits of the Spirit," writes Robert S. Paul in a book about ordination from the standpoint of biblical theology and the ministry of the whole Church (Ministry. Grand Rapids, Eerdmans, 1965. 252 pp.). Paul has an extended critique of Richard Niebuhr's "pastoral director" concept (pp.33-43) and analyzes recent works on ministry: Kenneth Kirk's symposium on The Apostolic Ministry; T. W. Manson's The Church's Ministry; Arnold Ehrhardt's The Apostolic Succession; John A. T. Robinson's chapter in The Historic Episcopate; and A. T. Hanson's The Pioneer Ministry.

Wallace E. Fisher describes the change that took place in a Lutheran parish, From Tradition to Mission (New York, Abingdon Press, 1965. 208 pp.). "Because the image of ministry entertained and projected by clergy and laity affects radically the degree to which the ministry of Christ is exercised by any parish, it is imperative that the whole congregation lay hold on an authentic image of ministry. The quest for this image begins not within the context of the 'profession' but within the context of the faith. Standing under the judgment of the Word, the parish must perceive that the authentic minister (ordained or lay) begins as a man--perverse, finite, lost--justified through faith and made new in Christ, but still a man. God uses this new creature, obedient in his freedom, to communicate the living Word to persons in their freedom, equipping responsive persons from the Word to be prophets, teachers, evangelists. Thus the church becomes God's mission" (p.21).

"Wherever a community of people accepts the authority of God's Word and shares it through preaching, teaching, and the sacraments, Christ confronts persons as he did in Galilee. Exercising their 'dreadful freedom,' some accept their given place in the new community; some, almost persuaded, decline to pay the cost of discipleship; some, loving darkness, work diligently to extinguish the Light. The church, happening, is engaged relevantly with the world.

"This book takes issue with the current disposition of the American parish to rely on programs, methods, techniques, and human personalities as substitutes for the Word's confrontation of persons through persons. Methods do not produce motivation. Motivation invents or borrows adequate methods, varying according to the situation. The born-again congregation, motivated by the Word, will adapt, borrow, and invent the necessary methods and mechanics to communicate relevantly its source of new life. A fresh awareness of the relevance of God's Word, a growing disposition to search the Scriptures with Christ as guide, a healthy regard for and critical interest in theology, a fresh examination of and unqualified commitment to the biblical images of the church and its ministry, a new awareness that the offense of the gospel breeds tension, conflict, and personal suffering--these are needful in the parish if there is to be spiritual rebirth.

"Congregations can be stirred to parochial 'activity' by skillful managers and promoters, but no congregation will be born again and nurtured in its new life without converted people--ordained and lay--who allow God's Word to confront others through their persons, accept their share of hardship as integral to rebirth, spiritual growth, and relevant witness. Until the church's ministers know from the common faith and their own experience of Christ that only God's Word can shatter natural man's illusions about himself, motivate repentance, offer forgiveness, make him a new creature, and bestow the gift of eternal life; and until the love of Christ constrains them to make that witness, the world will dismiss the parish as being irrelevant" (Fisher, pp.23-24).

Reuel L. Howe sets forth the theological needs of the Church's ministry: dependence on the Holy Spirit, acceptance of the life of grace as against the life of law, and the need of correlated theological understandings--seeing life's meaning as theological meaning ("The Continuing Education Needs of the Church's Ministry," Proceedings of Consultation on Continuing Education for the Ministry, Newton Centre, Mass., 1964, pp.67-83; see especially pp.73-76).

The Dunblane Consultation in September 1966 noted: "The gifts of grace by which the Church fulfils its apostolic mission are essentially diversified (1 Cor. 12:4). Already in the New Testament we find varied patterns of ministry. The present age is characterized by rapid change resulting in vast differentiation. These reasons, among other, compel us to think of a diversity of ministries in the Church today."

A Tent-Making Ministry: Towards a More Flexible Form of Ministry makes these points: 1. The Church is a missionary community. 2. The ministry is therefore an apostolic (sent) ministry. 3. Ministerial patterns can hinder missionary freedom. 4. Two misunderstandings: (a) a self-supporting ministry is not proposed as expedient for financial or political or manpower reasons; (b) it is not displacing or superseding a fulltime professional ministry. 5. This was the experience of the early church. 6. Contemporary expressions suggest varied, flexible forms. 7. Study and action are called for. (New York, World Council of Churches, 1962. 16 pp.)

Walter Wagoner protests that without a paid, educated professional clergy, heresy, obscurantism, and atrophy result. "A vigorous and competent professional ministry is the right supplement to a strong laity," he affirms (Bachelor of Divinity, p.52).

George W. Webber pleads for "Group Ministry in the Inner City" (Pastoral Psychology, 14:25-28, March 1963). In this complicated world, the Church needs team ministries that can provide both specialized skills and personal ministry that is lost when one pastor must fill a dozen different roles.

How shall the minister prepare for his changing responsibilities? Lyle E. Schaller in Planning for Protestantism in Urban America (New York, Abingdon Press, 1965. 223 pp.) delineates the "clergyman of tomorrow": 1. Increased emphasis on specialized training, prior to change of work. 2. Increasing amount of time spent in counseling and similar specialized ministries--and study to keep up with the specialty. 3. Group ministry (including laity). 4. A pastor to pastors, as a single-function specialty. In the church of tomorrow, he adds, building will be less emphasized, and needs of people will be stressed.

Marshal L. Scott describes "The Christian Ministry in an Advanced Technological Age" (Union Seminary Quarterly Review, 21:439-47, May 1966): it must include (1) faith, growing out of involvement in life dominated by technological development both in machinery and in human organization; (2) ministry in a fragmented life, divided between home and place of work (where the Church is almost entirely unrelated). The Church must experiment with work-related ministries, such as Detroit Industrial Mission, Boston Industrial Mission, and Cicero Industrial Ministry.

Clergy face the gravest crisis since the Reformation, in tension between conservative traditions of the Church and a thrust toward new forms, directions, and idioms, reports Betsy Fancher ("Clergy at the Crossroads," Atlanta, 6:27-32, Nov. 1966). The revolution is political, economic, and racial, and the Church's younger leaders are determined to struggle against the Church as a refuge in the fight, a bulwark for the status quo. The clergy's critical question is, What is the Church? Separation of secular and sacred is theological heresy. The Church must risk loss of its identity if it is to survive, with new structures, liturgy, and symbols.

David S. Schuller describes "The Changing Target of the Pastorate" (in Richard R. Caemmerer and A. O. Fuerbringer, eds., Toward a More Excellent Ministry. St. Louis, Concordia, 1964. 153 pp.). The challenge of the city with its size, density, and heterogeneity is the changes that the city effects in people--their values, their reaction to people in segmented, partial contacts, and their specialization of interest. The pastor must learn to minister to rootless, frustrated, and confused people.

Another Lutheran treats "Dilemmas of the Ministry in an Urbanized Society" (E. Clifford Nelson in Lutheran World, 11:460-62, Oct. 1964). In a highly mobile and transient urban society, the choice seems to be cultural isolation or cultural accommodation. How may the ministry respond to the change from a settled parish? (1) No panic in the face of sociological critics: analyze their analyses, sort out the valid, and set to the task of renewal; (2) no secularizing, though admitting the role of the secular; (3) seek other alternatives than isolation or capitulation. "Major reformation and reorientation in theological education is required" (p.462).

The most extensive study of changing ministries has been undertaken by the Danforth Foundation. Jeffrey K. Hadden describes the inquiry in "Study of the Protestant Ministry of America" (Journal for the Scientific Study of Religion, 5:10-23, Oct. 1965). A questionnaire has gone to 12,000 ministers of six denominations (American Baptist, American Lutheran, Episcopal, Methodist, Missouri Synod Lutherans, and Presbyterian USA): all their campus ministers + 25% sample of parish pastors. A 70% return from each denomination is expected. The aim of the 524 questions is to describe the relationship between the ministers' theological orientation, their perceptions of their calling, their distinctive and crucial professional responsibilities, their attitudes toward public issues, their social backgrounds, and their personalities. No single research method is being used.

Martin E. Marty observed that our time "needs pastors, pastors unburdened of pretentious clericalism with its prerogatives, and freed of defensiveness in the face of cultural malexpectation. We do not yet know what faith and faithfulness would look like in our secularized world. A pastor in such a time should be a patient, well-read, self-critical, waiting--yes, 'spiritual' man--who helps make men fit to hear, should God speak again, who helps make the Church present and native whenever the Spirit chooses to breathe again. A man gifted in such an art is a preoccupied man. A moonlighter cannot serve well in this capacity. Nor can anyone who does not have his eyes wide open to the future because he has his feet well grounded in the Church's past" (p.21. "Memoirs of an Ecclesiastical Moonlighter," Criterion, 2:18-21, Summer 1963).

Asking "what do we want ministers to be that they are not," Jesse Ziegler delineates 20 qualities in three categories as relatively present or absent in ministry as now observed:

A. Quality is more than modestly present:

1. Men who have substantial grasp of the Christian message from printed sources. 2. Men who have a workable understanding of the dynamic structure of persons. 3. Men whose lives are directed neither totally from without (by society) nor from within (impulse and drive) but from interaction of both with the Holy Spirit. 4. Men who are unambiguously masculine, of whom it is ridiculous to say they represent a third gender; who are able to take their place in the

affairs of men. 5. Men who see God's needy children wherever they see people in need.

B. Quality is only modestly present:

1. Men for whom a vital relationship with God is a current and personal reality. 2. Men who love God and people most; ideas (even theological ones) and programs (even ecclesiastical ones, soundly based and developed) much less. 3. Men for whom the minister-servant rule is much more determinative than the minister-master role (if indeed any place at all for the second). 4. Men who have a lively appreciation of God's work in history, in the Bible, in the Church, who have just as lively an appreciation of God's work in contemporary life and can help others to see it. 5. Men who are sensitive to that which is most threateningly non-God making a bid to become God. 6. Men who have a profound understanding of the dynamic structure of society. 7. Men who are not easily seduced or misled by ideas of simple causation. 8. Men who know something of how change in persons and the structures of society come about and are themselves skilled as agents of change. 9. Men who will have a hierarchy of values based on an understanding of their ministry but who will not be too calculating as to which people in need should be helped first.

C. Quality is mostly absent.

1. Men who understand the language in which contemporary man speaks of his lostness and alienation and can speak in it about the hope in and good news from God. 2. Men who can feel what it means to belong to a minority race, to be a working-man, to suffer bereavement, to be unemployed, to be in a position of responsible authority where your decision affects the destiny of many. 3. Men who see quite mundane tasks, that in themselves may be lacking in dignity and great significance, as opportunities for ministry. 4. Men who generally understand that the ministry belongs to the entire church and that as ordained ministers they are chosen for special ministries. 5. Men who see that in Christ the Church is one and who will not let anything stand in the way of manifesting as fully as possible that unity which Christ gives. 6. Men who are more deeply committed to the Church that is Christ's body than to the particular institution that provides their salaries. (Jesse H. Ziegler, "Education of the Ministry," College of the Bible Quarterly, 41:8-18, Jan. 1964)

Paul W. Hoon notes that "it is of great significance that it is precisely the men who up till now have been mainly trained vocationally who are the most perplexed about themselves and their mission, and the inference appears to be that when a seminary only trains a man for a vocational goal, i.e., 'to serve the local church,' and fails to develop the man himself into a maturing theological pastor able to set changing problems as they arise within the broader theological vision of the purpose of the church and the ministry, it is begetting a profession which sooner or later inevitably becomes 'perplexed.' The paradox is that in a sense the seminaries end up best serving the denominations and the churches by not serving them too directly, by refusing to supply them with the vocationally competent ministers they desire, tailored to the churches' specifications. It is not only that the churches themselves often corruptly conceive their own nature and are untrustworthy in the definition of the ministry they lay down. It is also that the future minister will need every bit of intestinal fortitude he can muster to roll with the punches and withstand the cultural and ecclesiastical conditioning to which he will be exposed over a lifetime. . . . [Success in ability to discern and obey the will of God] is not always the kind of success churches and denominations really want, and its achievement takes something more than the ability to integrate audio-visual aids into the youth program. It requires before anything else a maturing vision of man's life before God and under God, which in turn comes only from strenuous, intensive, theological inquiry prolonged over a lifetime. Mature men with theological vision *plus* vocational skills are our first need, and the seminaries increasingly understand that" ("Training for the Parish Ministry," *Religion in Life*, 28:13-23, Winter 1958-59).

What qualities do laymen want or expect in the minister? J. Stanford Smith noted five criteria: Moral and ethical leadership, intellectual stimulation, good management, continuing study, and professional leadership ("What the Layman Expects From His Minister," *Religion in Life*, 24:361-72, Summer 1955).

In a doctoral study at Harvard, William G. T. Douglas sought to predict ministerial effectiveness. Lay raters used in the study say effective ministers must have a genuine love of people, definite convictions, ability to sacrifice immediate impulse satisfaction to long-range goals, flexibility of temperament, and concern for institutional and organizational life of the local church ("Predicting Ministerial Effectiveness," Ph.D., Harvard University, 1957.)

From some 1500 Methodist laymen Murray H. Leiffer sought a profile of a desirable minister. Both personal and occupational factors emerged in their answers. A desirable minister spends a major portion of his time with youth programs, stresses loyalty to the denomination and its organization, cooperates in community interchurch services, and stresses equal opportunity for all races. An undesirable minister is a pessimist, takes no initiative on Christian issues, takes a part-time job or his wife works, holds theological views disagreeing with those of his congregation, makes few pastoral calls and is unable to counsel, refuses to try to correct "unwholesome community conditions," is of a different race than the majority of the congregation, is untidy in personal appearance, and does not get along with his wife (Murray H. Leiffer, The Layman Looks at the Minister. New York, Abingdon-Cokesbury Press, 1947.)

3. The Minister's Problems with his Tasks (roles, duties, competence)

A. The Minister as a Professional.

The basic and organizing principle for all theological education is "professional." A professional is one who operates (1) on the basis of fundamental principles that he tries to understand; (2) responsibly; (3) in some way to promote human welfare; (4) through technical means; (5) ethically as a representative of a group. Both content and skill, science and trade are involved in theological education, but each is deficient. (Seward Hiltner, "Education for a Profession--in Relation to Theological Education," 2d Biennial Meeting, Association of Seminary Professors in the Practical Fields, Louisville, Ky., 1952, pp.28-37)

"In a highly technological society in which all the major institutions are becoming highly rationalized . . . the church requires not a less but a more professionalized ministry. Is it possible that we need a clergy second to none in expertise? A clergy which is aware of the opportunities and limitations of institutional power? A hierarchy that is as wise as a serpent in the training and placing of its representatives? If the mission of the church is to permeate and mold the institutions of the world, then it could be said that a more devastating criticism of the church is not that it is professional but that it is not professional enough; that it is ingrown, mediocre, concerned with the wrong things, unwise in its allocation of resources and naive in its conception of the problems of modern man. In short, that it is amateur." (p.4)

"The churches have not taken seriously the high calling of the ministry, high not in the sense of being 'holy,' but high in the sense that it is a vocation which demands all the intellectual skills, imagination and abilities a man can muster. No one should think of entering it unless he is equipped to the teeth. This profession is demanding just because it deals with matters of life and death. Far more, say, than the teaching profession, which so many want to enter, the pastorate calls not only for a man of learning but for a man of action. And since this is true, those who love the church should be just those who carefully stand guard over its standards. They should be as concerned as lawyers are with protections against malpractice, as conscious as teachers are of standards in the schools, as zealous as medical doctors are in protecting the quality of the profession. For the ministry is a profession, with professional skills, and it differs from other professions only in that it has to do continually and creatively with the basic issues of life and death" (p.6, Van A. Harvey, "On Separating Hopes from Illusions: Reflections on the Future of the Ministry," Motive, 26:4-6, Nov. 1965).

"1. If ministers are not to be frustrated in the exercise of their ministry, they must receive guidance regarding the essential functions and adequate preparation for the performance of these functions.

"2. In the modern world the traditional guidance (in confessional and doctrinal documents) and the traditional preparation in theological education are wholly inadequate.

"3. Since patterns of ministry vary so greatly, detailed study is required in each area and in each church regarding the actual tasks which ministers perform, and guidance must be given on the relative importance of these tasks.

"4. Study is also necessary of the extent to which, in any particular church, the minister's function has altered since the doctrine of the ministry was formulated.

"5. Ministers should be prepared as well as possible for the actual performance of each task, but since new changes may be expected, it is important that they be taught to assess for themselves the circumstances of their ministry and be shown how to decide the way each function can be performed in new circumstances." (Steven Mackie, "What Kind of Ministry? What Kind of Training?" Ministry, no.1, p.18, March 1965)

The very mass of technical knowledge should urge us to teach well, not badly. What is important to teach the student is how to discover and use what he needs to know when faced in later life with concrete problems and how to learn from experience. Taught in this way, he will start out equipped to become a professional man." The task is fundamentally to "develop power to learn and to solve, not to provide fullnes of information and of technical tools. The practice of a profession consists of the educated use of a special area of fundamental truth in dealing creatively, not imitatively, with realistic situations fully comprehended. Because of change, it calls for principled originality in the face of perplexit." (Elliott Dunlap Smith, "Fundamentals of Professional Education," The Engineering Journal for 1941, reprinted in Association o Seminary Professors in the Practical Fields, Columbus, Ohio, 1950, pp.17-24).

Five characteristics of professional: (1) educated concerning some knowledge; (2) expert regarding some skills; (3) responsible according to some code; (4) related to some association or institution; (5) dedicated to some ultimate value. As a rule of thumb, 3 out of 5 are needed for a man to be a "professional." (James D. Glasse, "The Importance o Secular Images of Ministry for Theological Education," 9th Biennial Conference, Association of Seminary Professors in the Practical Fields, Washington, 1966, pp.46-61).

"The clerical task is a profession, a career, and an occupation. It is a profession since it is primarily concerned with rendering a service. It is a career since a whole life is occupied in the performing of the service. It is an occupation since it is a means of being gainfully employed" (p.206, William S. Salisbury, Religion in American Culture: A Sociological Interpretation. Homewood, Ill., Dorsey, 1964. 538 pp.).

"In a time such as ours, of rapid social change, adaptability and the capacity to make intelligent experiment are of the greatest importance. For this reason practical training must be subordinate to, and held in close connectio with practical theology. Practical training answers the questions, How to do a job? The Church needs not technicians, i.e., men trained to perform certain skills, but designers, i.e., men qualified to judge when to scrap the old machines and able to apply their theories to the production of more effective ones. It is also of little profit if in one clas men learn to think critically about preaching, and then go for training to someone who tries to teach them how to produce what they believe is the wrong kind of sermon" (James Whyte in

Preparing for the Ministry of the 1970's, ed. Edwards, p.106).

"The parish ministry is not only a skilled trade, as those who would have the seminary become merely a 'trade school' and train in 'practical' subjects affirm, but it is also, and will remain such, in spite of the trade-school advocates, a learned profession. The trade and the learned profession must be combined in the parish ministry if it is to maintain itself as a truly Christian vocation" (C. Umhau Wolf, "Theology for the Parish Ministry," in Keith Bridston & D. W. Culver, eds., The Making of Ministers, p.192).

The mark of a genuine professional is that his pastoral practice constantly undergoes the scrutiny of his theological knowledge. "Professional" as pejorative: bloodless, inhuman, deprived of human touch and turned into profitable business, rigid and moralistic. Emerging pattern emphasizes a threefold qualification for professional ministry: (1) educational qualification; (2) proven competence; (3) recognition (licensure, ordination) by a church. The practice of a professional Christian ministry requires sound learning and tested experience and may also require the hazardous and sensitive exercise of authority; but unless it is first of all a humble service, it will lack the essential moral quality of being a Christian ministry at all. "Thus in the three years of seminary education, the student may discover his identity as a member of a learned profession--a community that is matching itself against crucial forms of human need; that is possessed of fundamental saving truth and tested method; and that is advancing the frontiers of knowledge through thought, experimentation, and continuing communication of data and hypothesis within that professional community." (Charles R. Feilding, "Education for Ministry," Theological Education, 3:11, 13, 70, Autumn, 1966)

"Training for the Christian ministry has important elements in common with other types of professional training but is also in vital respects unique. Since the Christian ministry is essentially a spiritual service it can never be 'professionalized' to the exclusion of the idea of a divine call. Its most important quality is spiritual and its most important requisites are personal commitment and spiritual insight, the relation of which to more strictly professional considerations is of central concern in the educational process" (Hermann N. Morse, "The Integration of Education for the Christian Ministry," Proceedings, American Association of Theological Schools, 1948, p.94).

"A minister is in many respects a disciplined amateur. He is amateur because he works forever at the edge of unprecedented possibilities in the freedom by which the spirit fulfills events and needs. He is amateur because he is concerned with everything human across the entire spectrum of sensibility from feeling to idea to action. He is amateur because he is the lover of this world, intent on fulfilling its deepest and most radical reality through its diversified institutions and cultures. As amateur, he will want to draw together insight and perception from every corner of time and space.

"Every profession of our time increasingly demands a skill of theoretical knowledge and practical application; and the ministry no less than others must be a disciplined profession. By and large, we are not so at present. We have bartered our professional birthright of an honored place in the economy of the community by reducing our office to a mad dhervish dance of unenlightened public activities. Our duty is still an intellectual one in the highest sense of that term" (Samuel H. Miller, "But Find the Point Again," Union Seminary Quarterly Review, 15:232, March 1960).

"The ministry ought to be a profession as well as a calling, but is not. It tends to drop to the level of a trade, each man being sent into the church with a set of routine procedures, which he is supposed to use indiscriminately in all situations. Back of these procedures there does not lie a body of scientific knowledge such as characterizes true professional work. Nor has much attempt been made to equip the men with the expert skills in teaching, counseling, and community leadership which a professional leader must have if he is to assume responsibility for such leadership (p.119).

"As a profession, the minister's job is to administer an institution, but he knows very little about this institution, save in terms of its literature and doctrine, and not too much of that. Nor has he received expert guidance in learning by practice the administrative duties which are to occupy a considerable portion of his time.

"Our contention is that if the ministry is to be a profession, and not a trade, theological education will have to become professional education (p.120).

"The job of the ministers, as noted by a study of both opinion and fact, is not only a calling, but also a profession, requiring both consecration and competence (p.161).

"One of the most evident facts disclosed in the study . . . is that awareness of human need is in large measure a function of training. Other things being equal, the better training a person has the more sensitive he becomes to the problems of people (p.163).

"We believe that professional education, as distinct, on the one side, from what a traditional liberal arts school does, and, on the other side, from what a trade school does, is concerned with the development of a body of graduates competent to engage in a profession, i.e., who possess a broad grasp of the basic sciences underlying the work and thought of the practitioner, a detailed knowledge of the facts related to some particular field of practice, an understanding of the principles which must be followed in successful practice, and at least so much of skill in practice as to guarantee that they are likely to grow into competent members of the profession. (p.214)

"The process of professional education is not complete on graduation. Perhaps its chief distinction from the mere learning of a trade is that it launches a man on a lifetime of further study and growth" (p.215, Hugh Hartshorne and Milton Froyd, Theological Education in the Northern Baptist Convention. Philadelphia, Judson Press, 1945. 242 pp.).

Is the ministry a profession comparable to medicine or law, or does it represent a unique kind of leadership, namely the leadership of the Christian church? The word "professional" means not only a man who understands the principles of his functioning but also one who has a direct relationship to individual clients, as a doctor or a lawyer has. The danger in such an understanding is that the minister may be thought of as one who can preach, counsel, and educate, rather than one who can lead a preaching church, a pastoral church, and an educating church. Perhaps the current great prestige of the medical profession and of the professional man in general has led us astray, particularly insofar as this influence has combined with the native individualism of Protestantism to exalt the man rather than the community. A one-sided emphasis on the individual character of the professional ministry undercuts a view of laity as evangelists, ministers, educators; a recovery of the New Testament idea of the church as a company of ministers rather than the object of the ministry. The minister is not primarily to exercise an individual profession (or craft or calling) but primarily to be the builder, teacher, and representative of a ministering church, seeking to build up the church not only as an object but also as the subject of ministry. Ministers need to be trained as "professional churchmen" and not as professional individuals. "They will indeed be more than craftsmen for they will know why they are doing what they do and will understand the principles that will enable them to act with imagination and intelligence in novel situations, but they will always have in view that their task is that of building up a ministering church and that the church not simply they represents the work of Christ in the contemporary world" (Theological Education in America, Bulletin #2, Sept. 1954, H. Richard Niebuhr, Director, p.2-4 digested, quotn.p.4).

"The single profession of the minister can . . . embrace very varying degrees of activity and be subject to very diverse social ratings, so that one may very well ask whether the ministry is still in fact a profession with homogeneous characteristics and achievements and whether activitity as a minister still involves belonging to the one station of the ministry. No profession is so variously esteemed as that of the minister. The office of the minister can be regarded by the individual member of present-day society as being right at the top or right at the bottom of the scale of social esteem; the minister is not given any automatic assurance in his social conduct." (Justus Freytag, "The Ministry as a Profession: a Sociological Critique," in David M. Paton, ed., New Forms of Ministry. London, Edinburgh House Press, 1965, pp.55-83)

Oren H. Baker argues for use of "effective" rather than "professional" to avoid opprobrium from ideas of self-conscious, official separation from others, or self-justifying status or structure with formal rather than vital orientation. "Effective" is a process word. It conveys the meaning of "fit for service." Instead of saying, "I am this," it says, "I do this and I do it well" ("Process and Structure in Theological Education," Proceedings, American Association of Theological Schools, 1952, p.161).

B. Administration, Functional Priorities, Relation to Denominational System.

A basic problem faced by ministers, seminarians, and theological educators alike is: What is the integrating view of the ministry that we hold and wish to convey to others?

Vocation and identity are offered in bewildering array. An integrative view of the ministry that actually holds essential components together eludes our grasp. Bonhoffer's image of the "man for others," Daniel Jenkins' "representative man," A. T. Hanson's "pioneer ministry," Richard Niebuhr's "pastoral director," Martin Marty's "theologian and catechist," Arnold Come's "agents of reconciliation"--all capture valid elements of ministry, but none seems clear-cut and all inclusive. (Russell J. Becker, Theological Education, 3:315, Spring 1967)

In 1948 Hermann Morse listed 14 "major objectives of the minister": (1) Proclaim and interpret the Christian gospel to as many as he can reach. (2) Guide and lead in public and private worship of God, including administration of the sacraments. (3) Seek by every means possible to extend the Christian faith until it is accepted by all in the community and throughout the world. (4) Be pastor, counselor and friend to the people of the parish and community. (5) Serve the Christian community in special capacity on occasion of marriages, funerals, dedications, etc. (6) As educator and teacher instruct the people in the knowledge of the Christian faith and in the meaning of the Christian life in relation to their personal and family problems and to community and general issues. (7) Administer the organization and program of the local church and provide for the adequate and proper conduct of its business. (8) Recruit and train leaders for the various aspects of Christian work and responsibility. (9) Accept responsibility, as required, for special types of religious service in the community, as the special care of inmates of institutions, the religious instruction of students, etc. (10) Participate in interdenominational and other forms of cooperative Christian work in the community and area. (11) Participate in general community activities as one of the first citizens of the community and in particular cooperate with public schools and with agencies concerned with improvement of social conditions. (12) Help to provide wholesome social and recreational life in the community. (13) Understand and deal with special situations in the life of the community having clear religious or ethical significance. (14) Exemplify in his personal and family life his Christian ideals. (Hermann N. Morse, "The Integration of Education for the Christian Ministry," AATS Proceedings, 1948, p.110-11)

With a work load of these dimensions the minister must inevitably choose his priorities. Which will get his major attention? "The American clergyman has for long had to major in evangelism, if not promotion and organization. Operating as the head of a voluntary association he finds the success of his enterprise to depend to a marked degree upon his mastery of motivation and suasion" (Franklin H. Littell, "Protestant Seminary Education," in Lee and Putz, eds., Seminary Education in a Time of Change, p.534).

A study of 926 ministers of the Methodist Church in Indiana showed strong emphasis on "building the church" as the primary task of the pastor, with major effort directed toward an improved statistical record (R. T. Mirse, "The Self-Image of the Methodist Minister in Indiana." Th.D., Boston Univ. School of Theology, 1962).

"What Public Role for the Clergy?" asks J. Russell Hale (Lutheran Quarterly, 18:155-162, May 1966). The minister must discern his apostleship in professional terms, linked to both church and other systems in the community (and not faithfully performed by proxy). A responsible church will release some of its clergy to spend full time and all of its clergy part-time in direct contact with structures and problems located outside the secular camp. Gospel agents needed by our society must carry the full portfolio and competence of their profession. If they are laymen, they will need a heightened theological sophistication properly to represent the church; "in such circumstances they will function with *de facto* ordinations" (p.162).

A Presbyterian pastor on Long Island quoted a survey of churches in Nassau County by Ross W. Sanderson and Everett L. Perry: "The churches that render the largest service will have to seek, within proper limits, to be all things to all men. In many cases leadership will probably need to be first administrative, with the prophetic and pastoral roles secondary." He goes on to comment, "The modern minister is caught in David Riesman's 'market orientation' where he is under severe pressure to fit his personality and gifts into the salable 'image' of the successful clergyman who is all things to all men . . . administrator, organizer, counselor, preacher, teacher, priest. When we fall prey to this orientation, and all of us do day after day, we are unfaithful to our true 'calling,' we are resisting our divine orientation." The answer lies not in trying to redefine the minister's job in line with the new demands of a secular society, he feels, but in each clergyman "facing the truth that his call came from God in Christ. His task as a minister is to please God, not men" (John W. Van Zanten, "My Theological Education and the Ministry Today," Union Seminary Quarterly Review, 12:41-45, Nov. 1956).

"What then is the role of a parish minister in revolutionary times?" asks Browne Barr. "My contention is that his role is 'to preach the gospel, administer the sacraments, and bear rule in the church.' . . . The fact is that by his faithfulness to his primary task the parish minister is a critical agent of social change" ("Bury the Parish?" Christian Century, 84:199-202, Feb. 15, 1967).

In a 1955 study of some 690 ministers, both rural and urban, Samuel Blizzard uncovered "The Minister's Dilemma": "No matter how different ministers' ideas of what is important in the ministry, all wind up doing substantially the same thing. It is perfectly apparent how largely the social roles of Protestant parish ministers are conditioned and defined by the requests of parishioners, the denominational program, and the culture of the community. It is not nearly so clear at the parish level, however, how much a minister's religious ideology or normative orientation has to do with what he actually does as a minister. Furthermore, there appear to be basic ambiguities in the church structure itself. The minister is urged to spend much time organizing and administering programs. The national church body is at the same time failing to give him an adequate theological understanding of these offices. That is the minister's dilemma." (The Christian Century, 73:508-10, April 25, 1956)

Nothing comparable with Blizzard's research is currently available. Twenty-two Protestant denominations cooperated through the National Council of Churches, with five major seminaries participating also, in an action research project by the Russell Sage Foundation. Blizzard published the research data in various periodicals in 1956-58, promising that the full report would be forthcoming. In addition to the Christian Century article, the most valuable is his paper, "The Protestant Parish Minister's Integrating Roles" (Religious Education, 53:374-380, July-Aug. 1958), reporting an inquiry of 1,111 college and seminary trained clergymen as to master role and integrating roles.

As Blizzard's studies show, administrative tasks are a major frustration for many pastors. Two senior ministers stress the acceptance of administration as opportunity. John W. Meister presents "The Theology of Church Administration" (McCormick Quarterly, 14:30-35, May 1961). The real options are church administration *or*--no urban culture, a decisive decline in the number of professing Christians, an unfamiliar passivity. "Ad-ministrare" means "to minister unto": Jesus came to be an administrator! The two New Testament words mean (1) the steering, directing personality, and (2) the waiter at table. The pastor is both, though the second is hard to accept--involvement with people, tedious tasks, but work (diaconate) with persons as Jesus did.

Charles L. King views "The Ministry of Administration" (Austin Seminary Bulletin, 79:#7:45-53, April 1964), suggesting that the pastor and Session ask four questions: What is the Church, and what is it supposed to do? Am I doing what others could be doing as well, if not better? Am I able to organize my work day, assigning a period for the building up of my own spiritual life, hours for study and sermon preparation, hours for pastoral visiting, and time for administrative work; and am I able so to discipline myself that I will follow my schedule? Do I look upon organization as a necessary evil or as opportunity for proclaiming the word and being a pastor to my people?

"What is the Minister's Real Task?" asks a Religion in Life symposium (24:323-360, Summer 1955). Ralph W. Sockman responds: "to preach the whole gospel." Ilion T. Jones: "to preach and lead in worship." Reuel L. Howe: "ministry to individuals--priestly, pastoral, homiletical, educational." James D. Smart: "educator."

In an influential study of The Purpose of the Church and Its Ministry (New York, Harper, 1956. 134 pp.) H. Richard Niebuhr describes as an "emerging new conception of the ministry": the pastoral director, who "carries on all the traditional functions of the ministry . . . but in special ways . . . for the Church is becoming the minister and its 'minister' is its servant, directing it in its service" (pp.82-83).

Ben Lacy Rose developed further Niebuhr's point: "This, then, is the task of the ordained minister as pastoral director: by proclamation, by administration, by every worthy means at his command, to enable his church to become a prophetic community, a teaching group, a priestly congregation, a pastoral company, and an evangelistic brotherhood" ("The Minister as Pastoral Director." Inaugural address, Union Theological Seminary in Virginia, Nov. 1957. 23 pp.). The pastoral director is "ministerial enabler": not a dictator or manipulator but a guide, leader, counselor, helper: "The task of the ministerial enabler is to enable his people to perform a ministry" (p.8).

Albert C. Outler in "The Pastoral Office" (Perkins School of Theology Journal, 16:5-7, Fall 1962) affirms bluntly that the main job of the shepherd is supervisory, administrative, the government of the flock and responsibility for its health, education, and welfare. The chief work of the pastor-teacher is to govern the flock, see that they have what they need, guide in growth, development, and self-management. Veterinary tasks are involved also, and the disciplinary work of the police. All these are instrumental to the end of fitting the saints for their service.

Charles W. Ranson notes that "the work of a shepherd of souls is distinctively Christian. Other great religions have their prophets and teachers, their priests and administrators. The pastoral office, as exercised by the Christian minister, is unique" (The Christian Minister in India. Madras, United Society for Christian Literature, 1945. p.29).

In view of the multiple and competing roles it is not surprising that the parish minister is sometimes seen as "huckster, the pacifier of factions, the mimeographer, the chauffeur, the counselor, the preacher, the politician, the little 'big operator' with a score of responsibilities, none of which he can handle with distinction" (Christian Century editorial, "Parish Ministry Losing Lure," 80:1537, Dec. 11, 1963).

Ross P. Scherer concludes an extensive study of the Lutheran ministry (careers, mobility, official leadership, trends in youth, middle age, and older) with a comment: "Inasmuch as the local parish in America is a fairly complicated fiscal and organizational enterprise, it would seem that somebody should give attention to it. Perhaps the creation of a new specialized status (lay business administrator?) and a more explicit recognition of the importance of administrative processes in the church as an organizational enterprise are needed" (p.8. Ross P. Scherer, "The Lutheran Ministry: Origins, Careers, Self-Appraisal," Information Service, 42:1-8, April 27, 1963). (A summary of his Ph.D. dissert., Univ. Chicago, 1963)

"Pressures, of course, are not bad in themselves. But when there are conflicting pressures they produce tensions. Even tensions are not universally bad. But when they become as great and as complicated as they are today in the pastorate, they become debilitating and destructive" (Frederick C. Maier, "The Ministry Today," in The Church and Its Changing Ministry, ed. R. C. Johnson, p.155).

Citing Blizzard's study, "Role Conflicts of the Urban Protestant Parish Minister" (The City Church, Vol. 7, No. 4, Sept. 1956), Maier identifies the conflict between the image of the *effective* pastor and the image of the *successful* pastor. As between getting good results with people and obtaining advancement in the denomination, certain personal characteristics and skills were ranked in importance by pastors. For effectiveness, *character* ranked first, but for success it ranked fifth. Ministerial ability was first for success but last for effectiveness. Spiritual maturity was third in effectiveness but last in success ratings. Cooperation in denominational programs ranks higher than self-understanding in the success ratings. The study indicates that "the pastor believes . . . that he has to make a choice between doing a good job in the local parish and doing those things which will result in his professional advancement in the denomination. Dr. Blizzard has identified numerous other role conflicts productive of tension and uncertainty in the pastor. It is not just that the pastor does not know which role should predominate. It is that neither he nor the Church at large knows as yet how to find help on this question, or where to go for the answers" (Maier, p.156).

An unpublished paper by John C. Harris considers "The Parochial System: A Dilemma for the Churches." "How likely is change with respect to the parish pastor's status? . . . Improvement in the pastor's position is not a bootstrap operation; he cannot save himself. Change in his situation requires change throughout the parochial system in which he works. If a pond is polluted, the fish die; the same is true for parish clergy. Like all problems facing the churches today the problem of the parish pastor is not denominational in scope, it is ecumenical. Accordingly,I believe the pastor's predicament is susceptible only to a disciplined process of mutual innovation between the denominations. /The need is/ genuine innovation: the disciplined process of sifting through the data of people's needs, creating structures capable of mediating to them the church's support and judgment with vigor, imagination, and contemporaneity. Unless we make provision for this kind of thing, our institutional estrangement from the main stream of American experience will progress with steadily increasing rapidity" (pp.32-34).

C. Growth, Learning, Scholarliness.

An activist distrust of intellectual pursuits seems a syndrome of today (cf. Richard Hofstadter, Anti-Intellectualism in American Life. New York, Knopf, 1963). Emphasis on the scholarly aspect of ministry appears in a few scattered articles, also in accounts of church renewal (e.g., Wallace Fisher, From Tradition to Mission, where heavy stress is given study by clergy and parishioners; Elizabeth O'Connor, A Call to Commitment, describing study in preparation for membership in the Church of the Savior, Washington, D.C.; Robert Raines, New Life in the Church; and George W. Webber, God's Colony in Man's World on the East Harlem Protestant Parish).

Friedrich K. Schumann reminds us that "the parish priest is not qualified by taking a theological degree, but only by constantly renewing and deepening his study of theology. To study theology means to desire to live in a progressive understanding of the gospel and to devote one's life ever anew to this understanding" (in Kerygma and Myth, ed. H. W. Bartsch. London, SPCK, 1960. p.190)

"It is not enough to train men . . . to fit the market demand as we may see it today in the church, but a larger and deeper discipline must be effected if the professional level of the ministry is to be recovered and men of competence and authority are to be sent to lead churches rather than to accommodate themselves to them. Probably nothing has corrupted the Protestant ministry as badly as the democratic principle which has evolved into a massive pressure under which the minister has been subjected to become everything the local church desires him to be. . . . Most of the time, his efforts are spent in trying to please people" (Samuel H. Miller, "A Philosophy of Theological Education; Toward the Creation of Meaningful Communities," Encounter, 25:314-23, Summer 1964)

Advocating "The Nurture of Faith by the Use of Books," Dr. Miller describes the process: it may "name" an experience, as interpretation; it may awaken certain levels of our consciousness, as awareness; and it may encourage our reflective activity, as stimulus to thought (Pastoral Psychology, 14:25-30, Jan. 1964).

Five characteristics of the "Minister as Scholar" are described by Herbert Lindemann (Concordia Theological Monthly, 38:69-76, Feb. 1967): honesty, awareness of theological trends, awareness of developments in the world, humility, and concern for the meaning God gives to life.

Neil Gregor Smith pleads for "The Minister's Self-discipline" (*Canadian Journal of Theology*, 6:284-91, Oct. 1960) pointing out the penalties we pay for lack of spiritual discipline, the values of consistent practice of spiritual disciplines; and how devotional classics may be used.

"'Pastoral director' is an image too little at odds wit the culture and the culture-swayed church--the 'director' ma easily take over the 'pastor.' Drastic cultural changes are coming so fast that only the liberated mind, the perceptive thinker, the *scholar*-minister can hope to keep sufficiently abreast of the times to be a discerning pastor to the anxiou and confused multitudes that fill the churches" (William H. Kirkland, "The Organization Man and the Ministry," *Christian Century*, 75:492-94, Apr. 23, 1958).

"The acquisition of scholarship is not a luxury the bus minister can afford himself only after everything else is do. It is a duty such that, if he fails in it, his other duties will be to some extent unskillfully done, however much they may be popularly applauded by those who do not know what is required. Scholarship is an apparatus for bringing out the truth of Scripture and thus safeguarding the church against all that is not of Christ" (p.128, Thomas H. Keir, *The Word in Worship; Preaching and Its Setting in Common Worship*. London, Oxford University Press, 1962. 150 pp.)

What are the alternatives if the model of scholarly minister be rejected, asks Peter Berger ("Religious Establishment and Theological Education," *Theology Today*, 19:178-9, July 1962). (1) priestly man; (2) charismatic man; (3) organ ization man. The first two are not live options, and the third is undesirable. So the scholarly model is reconsidered "Needs" of the churches make theology marginal in the minister's role. Yet only a scholarly ministry can make the Christian gospel audible in our time, without degrading it out of desire to make it "interesting" or exciting according to latest fashions.

D. Relations to the Laity.

The main, specific function of clergy is to nourish, equip, and sustain the saints for ministry in social, politic, economic, and cultural areas where the decisive battles of faith are being fought, declares Hans-Ruedi Weber in *Salty*

Christians (New York, Seabury Press, 1963. 64 pp.).

The ordinand exercises not a vicarious ministry, but a representative ministry, so the ministry of the laity does not diminish the ministry of ordained clergy, Bishop John A. T. Robinson says in Layman's Church (London, Lutterworth Press, 1963. 99 pp.), and continues: the clergy are servants of the laity so that the laity may be the church. This view requires reordering church activities, more training and study in lay ministry, and living toward the world for the sake of the Kingdom.

In a working definition of "ministry" agreed upon by the Consultation on Theological Education in Europe, Dunblane, Scotland in Sept. 1966 appear these points: "The ministry of the whole Church is both represented by, and made effective through, the special ministry of some, who are specially called and set apart, through ordination or in some other way. The relation of this set-apart ministry to the ministry of the whole Church has been obscured in many churches in the 'Christendom' situation by the professionalizing of the clergy."

Mark Gibbs and T. Ralph Morton press the charge further: "Without deliberate planning and certainly without any nefarious scheming on the part of the clergy, the congregation has developed a structure that depends entirely on the minister. The life of the congregation has grown up around him and depends on him and it does not matter whether he is called priest or pastor, rector or minister. His central position has determined the organizations and activities of the congregation and the nature of its piety. This is seen as so natural that most people will say that it is only right; that this is why you have ministers at all; that this is their job; for this they are trained. But for all that, this is what is crippling the life of the church. The congregational pattern of church life is dependent on the minister in a way unknown before this century" (p.49. God's Frozen People; A Book For and About Christian Laymen. Philadelphia, Westminster Press, 1965. 192 pp.).

They continue: "The relationship of minister and laymen has become half industrial and half pastoral. The minister is the boss who knows the rules and holds the authority. He is also the pastor of the flock. Each relationship implies superiority. The combination is uncomfortable for both sides. Somehow the laymen has to break out from this imprisoning pattern. Somehow the church has to find a new way of life.

Each layman has to find what is his own peculiar task in the world. He has to find the form of his own vocation in the church as well as the meaning of vocation in his work in the world. The clergy can and must help in this. How they will do so is their peculiar problem. How the layman finds heart to revolt is another matter" (p.60).

Franklin H. Littell probes another vital spot: "The founding of many lay training centers and the current stress on the lay apostolate has brought a further challenge to theological education. To put the matter simply, many Protestant clergymen have resented and indeed actively opposed encouraging laymen to concern themselves with language and literature previously reserved for a special ordained caste. The reason is that the ministry of the laity requires fundamental adjustment in the clergy's self-image, and especially in its concept of authority. With no strong doctrine of the office except that remembered from the Reformers who functioned in a state-church system, the American clergyman has as yet no secure self-understanding in the voluntaryistic religious setting. In 1962 the Presbyterians enlisted the participation of some 10,000 churchmen in three-day seminars on 'The Nature of the Ministry.' The laymen's seminars were creative and exciting. The clergy, particularly the older men, found the discussions too anxiety-producing to be helpful. The need for re-education was acute" (p.555. Littell, "Protestant Seminary Education" in Lee and Putz, eds., Seminary Education in a Time of Change).

"One sometimes hears it said that the laity are the Church's frontline troops, and that the ministry is simply there to support, supply and train them. This view may in the end be as dangerous a distortion as that which it supplants. Such an absolute distinction of function may lead to clericalism of a different kind. The Church cannot be so neatly divided. All Christians serve the world; all Christians serve one another. Yet the view that makes the minister the support of the laity seems nearer the truth than the reverse. . . . If this view is accepted, the key functions of the ministry are teaching and preaching, and the minister becomes the resource-person who helps the people to understand what it means to be the Church today, who out of his knowledge of theology and church history can throw light on the decisions which they must make, who can use all the resources of modern scholarship to help them to understand what the Word of God says to them today." (James Whyte in Preparing for the Ministry of the 1970's, ed. David L. Edwards, p.103)

In The Militant Ministry: People and Pastors of the Early Church and Today (Philadelphia, Fortress Press, 1963. 108 pp.) Hans-Ruedi Weber holds that all who have been conscripted, sent, and equipped as an army of joyous and victorious victims are responsible to God and the world. Ministry is "the calling and task of Christ and all members of God's people." Baptism is initiation into the ranks of the militant church. Equipment of grace is given for service to each true convert and to the whole Church. The way of sacrificial living imparts a distinct quality of life to those engaged in the battles of faith. True Christian joy depicts the Resurrection victory and foreshadows the Kingdom.

D. Elton Trueblood, long an advocate of the ministry of the laity, points out that a trained clergy is necessary: "their chief vocation is liberation of the ministerial and witnessing power of the many" (p.63, The Company of the Committed. New York, Harper, 1961. 113 pp.).

Yet the problems persist. Samuel W. Blizzard deals with the "Layman's Understanding of the Ministry" (Conference on Motivation for the Ministry. Louisville, Southern Baptist Theological Seminary, 1959, pp.50-65). The layman's understanding of and acceptance of a particular clergyman is related to the layman's socialization as a person. Minister and laymen differ in the degree to which they are committed to the church. Leroy Davis writes of "Parochial Syndrome" (Christian Century, 82:1543-5, Dec. 15, 1965). Lay opinion about the nature of the ordained ministry, and clergy's adjustment to that opinion, inhibit the dynamics of the church in the world. "Certification" (ordination) means "separation," as the layman sees the matter. This syndrome needs to be broken.

Roman Abbe G. Michonneau puts his finger on a sensitive spot: "Our influence upon ordinary people is not what it should be partly because we are so different from them; we think differently, live differently, speak and act differently. In other words, we have a different culture. Our seminary training in the classics, philosophy, and theology has put us in a class apart. . . . What is the result? Usually it means that we feel compelled to surround ourselves with those who will understand our thought and speech, and who have tastes like our own" (p.131. Revolution in a City Parish. Westminster, Md., Newman Press, 1961. 189 pp.).

In "Problems of Communication Between Clergy and Laity" Reuel Howe observes that most ministers' training seems to indoctrinate them with the view that it would be unprofessional for them to expect, much less receive, care from the people in their congregations. If it does not come from this source, the minister will probably continue in his loneliness. (Pastoral Psychology, 15:21-26, Dec. 1964)

In another article ("The Recovery of Dialogue in Preaching," Pastoral Psychology, 12:10-14, Oct. 1961) Howe reflects that the trouble with many sermons is that they are not dialogical. The preacher thinks theologically about theology, but what he needs to do is think theologically about life.

The purpose of communication is not to give people answers, Howe stresses ("Overcoming the Barriers to Communication," Pastoral Psychology, 14:26-32, Oct. 1963), but to help them work out their own relation to the truth that is available to them.

4. The Minister's Problems with Himself (personhood, privacy, isolation)

A. Frustrations, insecurities.

Keith Bridston wrote to his friend Walter Wagoner: "One of the problems of the ministry is that it is today living 'between the times' and therefore, insecurity is unavoidable. To be a minister today means being insecure about the vocation, the authority, and the relevance of the ministry in today's Church and today's world. This may be the particular cross which has to be borne by the modern minister and theological student. But even earthen vessels can carry something . . . and perhaps only earthen vessels can carry certain things. And the value of a vessel is not in itself but in what it is given to carry. Let us, therefore, have more useful 'pots' (not given to much brooding over authority) and fewer beautiful vases (given to display of clerical position)." (quoted by Walter Wagoner, Bachelor of Divinity, p.157f)

John P. Kildahl deals with "The Hazards of High Callings" (Pastoral Psychology, 12:41-46, March 1961). The minister faces the danger that his vocation may become his whole life, his whole reason for living. He must have sufficient satisfaction and security in his nonprofessional life so that he does not use his parishioners for the attainment of those emotional needs.

In a 1965 doctoral study at Harvard Edgar W. Mills examined "The Minister's Decision to Leave the Parish." Sixty Presbyterian ministers who had recently left a pastorate were interviewed. One-fourth went to secular work, ¼ to graduate study, ¼ to church executive work, and ¼ to another pastorate. Men tended to move into secular work because of serious conflicts, marital crises, or a sense of helplessness in the parish. Dominant themes for those resuming study were previous plans to do so and serious conflict in the church. Men tended to move into executive service for attractiveness of the position, and to new pastorates because of restlessness for a new challenge. (Mills' work was published as "Career Changes Among Ministers: a Socio-Psychological Study." Cambridge, Center for Research in Careers, Harvard University, 1966. 177 pp.)

James A. Moore inquires "Why Young Ministers are Leaving the Church" (Harper's, 215:65-69, July 1957). Breakdowns come not only from the multiplicity of roles but also the conflict between the role the minister is expected to play as a minister and the kind of life he wants to live as a human being.

Charles S. Milligan in "Open Season on the Ministry" (Iliff Review, 14:13-22, Fall 1957) comments critically on current articles about the pastoral ministry. He discusses such articles as Wesley Shrader's in the August 20, 1956 Life, which he calls in many cases "pure hokum."

Roy M. Pearson considers "Why Ministers Break Down" (Christianity and Crisis, 16:144-45, Oct. 29, 1956). The ministry has steadily attracted not only the strong but also the weak, not only heroes but also cowards. Seminaries have not always screened candidates carefully. Many have a wrong self-image, and are undisciplined about what is and ought to be. Daniel Day Williams replied (same journal, Dec. 10, 1956). At this time the church lacks a reformed image of ministry. The "pastoral director" concept of Richard Niebuhr is helpful. The church is changing from a stable congregation with a settled pastor. There is question about the minister as intellectual leader and learned interpreter of the gospel.

Charles W. Stewart reports on "What Frustrates a Minister" (Christian Advocate, 9:#1:9-10, 1965). About a hundred clergy at the Institute for Advanced Pastoral Studies indicated these frustrations: (1) difficulty in fulfilling professional functions (35%); (2) indifference, irresponsibility, and lack of integrity of people with whom he works (24%); (3) personal inadequacy, such as lack of discipline, impatience, hostility (13%); (4) personal life: family, salary, etc. (12%); (5) conflict between role and present "state of the church" (8%).

Root causes of frustration were dislike of administrative duties, lack of effectiveness in communication, and the minister's self-perception of his centrality. Help may be found as the task of the ministry is understood as the layman's as well as the clergy's.

In questionnaires to 2,000 priests and an equal number of their "best parishioners" Joseph H. Fichter examined Priest and People (New York, Sheed & Ward, 1965. 203 pp.), asking about their perceptions of each other, lay liturgical participation, seminary training, and certain social and political issues. Laity think more highly of priests than they of themselves. Only in the functional roles of parish priest is the lay view seriously distorted: laymen tend to see him mainly as administrator of an organized enterprise, who must worry about money problems, moderate lay groups, and concern himself with elementary education of children. The role of spiritual father, counselor, and confessors is the preferred self-image held by the parish priest. Yet "he continues to do what has to be done, even though his seminary training has not prepared him for it, and his personal preferences repudiate it" (p.200).

B. His Family.

The minister's human needs involve his wife and children and their needs as well.

Wallace Denton considers The Role of the Minister's Wife (Philadelphia, Westminster Press, 1962. 175 pp.). A research sample of thirty is reported in three types--aloof-participant, supportive-participant, and incorporated-participant.

William Douglas made a much more extensive inquiry (Ministers' Wives. New York, Harper & Row, 1965. 265 pp.). Six thousand wives from 37 denominations took part through questionnaires and interviews. Five patterns emerged: the Teamworker (Martha); the Purpose-Motivated Background Supporter (Mary); the Useful Work-Motivated Background Supporter (Dorcas); the Detached-on-Principle (Jane); and the Detached-in-Rebellion (Kate).

The Minister's Wife: Person or Position? asks Marilyn Brown Oden (New York, Abingdon Press, 1966. 111 pp.). She should be a person. Her influence as a Christian on her husband and children is more important than carrying out the usual image of the minister's wife. She finally finds her real status in a person-centered interdependence on the people around her.

Arguing that the minister's home should be private, Elizabeth D. Dodds feels that the minister's family already has enough strains in its vulnerable public position without the added pressure of living in a house that is public too ("The Minister's Homemaker," Pastoral Psychology, 11:27-32, Sept. 1960).

"Pastors Have Family Problems Too," observed John Charles Wynn (Pastoral Psychology, 11:7-10, Sept. 1960). The minister's self-image, time pressures, impatience with children, added to his relation to the parish, create a complex problem. A solution lies in this direction: (1) a concerted program of family education for ministers; (2) denominational board courses for clergy; and (3) professional help when needed.

Marietta B. Hobkirk offers "Some Reflections on Bringing Up the Minister's Family" (Pastoral Psychology, 12:25-30, Dec. 1961). Because the New Testament provides no precedent for the wife of a religious leader, the wife's own needs do not loom very large in the thinking of policy-making groups in the church. It is essential for the emotional as well as the physical life of the minister's wife that the "powers that be" no longer ignore her personal needs.

In an inquiry to 150 American Baptist ministers' wives, John G. Koehler received 119 returns. The median of hours per week spent by ministers with their families was 26 hours, whether childless, or children gone, or children at home. The wives' complaint was less about the amount of time, more the uncertainty of time agreed on. Many ministers are guilty about taking any time off. ("The Minister as a Family Man," Pastoral Psychology, 11:11-15, Sept. 1960)

Because he feels that parishioners judge him by his children, the clergyman-father almost inevitably projects this feeling upon his sons and daughters, reported John Charles Wynn ("Consider the Children," Pastoral Psychology, 11:23-26, Sept. 1960).

Seward Hiltner treated the problem of "Divorced Ministers" (Pastoral Psychology, 9:18-24, Oct. 1958). Seven ministers responded to five questions regarding the dangers a minister faces in divorce, the delay in such action because each was a minister, the limited discussion men now allow about their divorces; the wide difference among people concerning acceptance that a minister is divorced. Many questions are yet unanswered, and limited data available.

III. NEEDS OF CHURCHES

1. To Understand Technological and Social Changes.

The Church is set in a society of rapid and massive change. In a special issue on "The New Computerized Age" Saturday Review (July 23, 1966) quotes Dr. Jerome B. Wiesner, Dean of Science at MIT: "We have actually entered a new era of evolutionary history, one in which rapid change is a dominant consequence. Our only hope is to understand the forces at work and to take advantage of the knowledge we find to guide the evolutionary process" (pp.15-16). In the same issue John Diebold writes of "The New World Coming": "If there is one salient fact about information technology, it is that it is going to produce enormous social change. As the quality of life is changed, as the rate of learning, information, travel, and communications all change, we will see a major change in living patterns, in hopes and desires. In short, a complete new environment will exist." David Sarnoff wrote in the same issue with the significant title: "No Life Untouched."

Paul Valery wrote in Reflections on the World Today: "'The future, like everything else, is no longer what it used to be. The modern unforeseen development is almost unlimited. Imagination boggles at it. Instead of playing an honest game of cards with destiny as in the past--we find ourselves from now on in the position of a player who is shocked to discover that his hand contains cards he has never seen before, and that the rules of the game are changed at every throw."

Marshall McLuhan emphasizes that The Medium is the Message: "Societies have always been shaped more by the nature of the media by which men communicate than by the content of the communication. It is impossible to understand social and cultural changes without a working knowledge of the working of the media." He continues: "Innumerable confusions and a profound feeling of despair invariably merge in periods of great technological and cultural transitions. Our 'age of anxiety' is, in great part, the result of trying to do today's job with yesterday's tools--with yesterday's concepts."

M. Richard Shaull seeks to set "Revolutionary Change in Modern Perspective" (in Christian Social Ethics in a Changing World, ed. John C. Bennett. New York, Association Press, 1966): "In our dynamic society, the categories of thought on which we rely for understanding are soon outmoded, the shape of the problems we confront is constantly changing, and our methods of dealing with them can become inadequate almost overnight. . . . Men who have offered creative leadership at one moment may discover that they are suddenly unable to meet the new challenge before them" (p.37).

Colin Williams (Faith in a Secular Age. London, Fontana Books, 1966. 128 pp.) enumerates the changes required by our day: (1) mental structures (we are in the midst of a "massive restatement of the gospel" with need for discovery of a new language of interpretation to fulfill our missionary task); (2) institutional structures ("we are on the threshold of major realignment of forms of the church's life" spurred by the need to discover new forms of Christian presence in the world to meet the missionary calling); (3) personal and community structures (we need to fashion a "new Christian style of life" in which laity can discover their secular ministries to fulfill missionary witness).

2. To Understand the Relation of Religion to Society.

What is the relation of religion to society in this rapidly changing world? A Western Europe Working Group at Villemetrie, Sept. 1963, defined secularized man as "man, who in thinking does not operate with the hypothesis of an Almighty God, who in action is certainly guided by humanitarian values, but makes choice on a utilitarian basis in an autonomous way; who has no religious feelings (awe for the sacred, fear for supernatural powers, feeling of sin), or, if he has them, questions and distrusts them" (in Planning for Mission, ed. Thomas Wieser, pp.88-89).

Will Herberg in Protestant, Catholic, Jew; an Essay in American Religious Sociology (New York, Doubleday, 2d ed., 1960. 309 pp.) offers a sociological study of three major religious groups in America. Religion has become thoroughly secularist; it has come to provide "the sanctification and dynamic for goals and values otherwise established" (p.271). Basic values and fundamental assumptions of each derive from "the American way of life" (p.270).

Martin E. Marty examines The New Shape of American Religion (New York, Harper, 1959. 180 pp.). Erosion of religious particularity into uncritical acceptance of "religion in general" marks our society. Marty calls for the establishment of a culture ethic to be worked out primarily through existing local parish units.

Gerhard Lenski weighs The Religious Factor; A Sociological Study of Religion's Impact on Politics, Economics, and Family Life (New York, Doubleday, 1961. 381 pp.) through extensive interviews with Protestant and Roman Catholic clergy and laymen of Detroit. Religious beliefs correlate closely with socio-economic standing. Weber's doctrine of the rise of capitalism is largely substantiated: white Protestantism and middle-class virtues and prejudices. "Doctrinal orthodoxy appears to be a type of religious orientation which is linked with (and we suspect fosters) a compartmentalized view of life. It seems to foster the view that one's religious commitments are irrelevant to one's political and economic actions and other aspects of secular life--except, of course, that in interpersonal relations one should be honest and fair" (p.297).

Gibson Winter criticizes the work of Lenski and Herberg ("Methodological Reflection on 'The Religious Factor,'" Journal for the Scientific Study of Religions, 2:53-63, Oct. 1962). Their sociological view reduces religious faith to psychological and social factors, and the reality which gives determinate meaning to supreme trust and loyalty drops out of the picture. "The net effect is to make Bertrand Russell religious . . ." (p.61).

3. To Understand the Relation of the Church to Society

Robert Clyde Johnson observes that "the unavoidable, primal fact is that the Church is in the world and the world is in the Church. . . . The theological 'a b c's' by which we overcome the false split between the Church and the world are these: (a) God has created the world, (b) because it is God's creation it is 'very good,' and (c) God has created the Church in this world of his--and who are we to relocate it elsewhere? Every attempt to describe or define the Christian ministry must use these 'a b c's' or invariably go astray" (The Church and Its Changing Ministry, p.9).

Dr. Johnson continues: "Our present confusion about the mission of the Church is at its point of origin a result of this false division between the sacred and the secular. When the Church has been 'relocated,' that is to say removed from the world, churchmen have little choice but to become self-preoccupied and institution-minded: the important things will inevitably be those things which occur within the Church" (p.9).

"As the body of Christ, the Church is called to the same kind of radical worldliness that God has taken upon himself, and exemplified, in Jesus Christ. Put bluntly, it is calle to a self-emptying ministry. The Church exists, not for itself, but for God and God's world. The Church was create by God to be the instrument of his redemptive mission in the world" (Johnson, p. 12).

James M. Gustafson calls attention to the church as a community--human, political, natural; a community of languag interpretation, memory and understanding, belief and action. The church is both a fellowship and an institution; each is necessary. The church is a chameleon: it finds colors that fit it into various environments. It continues, yet change Yet always it stands under the orders and judgment of God, to whom it professes loyalty and in whom it believes (Gusta on, Treasure in Earthen Vessels; The Church as a Human Communit New York, Harper, 1961. 141 pp.).

Peter Berger listens to The Noise of Solemn Assemblies Christian Commitment and the Religious Establishment in America (New York, Doubleday, 1961. 189 pp.). The depth an intensity of social, economic, and cultural forces that foc on the parish and point to the congregation and its forms a one major source of the difficulty. The local parish is al st bereft of hope; there is no encouragement to be involved in t.

William H. Whyte in The Organization Man (New York, Si & Schuster, 1956. 429 pp.) devotes a chapter to "The Church of Suburbia" (p. 365-81). The order of importance in seeki a church is (1) minister; (2) Sunday school; (3) location; (4) denomination; (5) music. These transients actively see fellowship in a socially useful church, and "they feel that it is ultimately a moral quest" (p.381).

Gibson Winter looks at The Suburban Captivity of the Churches; an Analysis of Protestant Responsibility in the Expanding Metropolis (Garden City, Doubleday, 1961. 216 pp. The mass exodus from inner city to suburb constitutes ensla ment. The reasons are misguided--at best--and denial of th Christian task--at worst. Privatized religion closes off concern and involvement with the major economic, political and cultural forces that shape larger society. "The attemp to perpetuate the local parish or congregation as a basic unit of the Christian church is doomed to failure" (p.49).

Frederick A. Shippey is not so pessimistic about Protestantism in Suburban Life (New York, Abingdon Press, 1 4. 221 pp.): "Negative criticisms of suburban Protestantism remain unproved and unsupported" (p.30). "As suburban Protestantism goes, so will the denominations fare during the next twenty years" (p.8). Like the frontiersman, the suburbanite is expected to show "self-reliance, aggressiveness, independence, personal confidence, willingness to move, and a wide range of competences" (p.96f). On Sundays in suburbia "leisure, lassitude, and liquor comprise an espoused trinity" (p.107). Suburban Protestantism should be a Christian symbol, a surviving community, a human fellowship, a spiritual neighbor, a redemptive society, a keeper of families, a master of tensions, and an outreaching congregation (p.190).

Langdon B. Gilkey issues a call for church renewal with suggestions how the church can minister in the world's terms without captivity to the world's ways and standards (How the Church Can Minister to the World Without Losing Itself. New York, Harper & Row, 1964. 151 pp.). "The denomination as we know it represents a new form of the church, both sociologically and religiously, and . . . this new form contains great potentials as well as great dangers. Further, this form has only been obscured by denominational theories which describe the actual churches in totally ideal, inaccurate, and so irrelevant terms. . . . If the dangers inherent in the denominational form are to be avoided, . . . this new religious structure (must) be carefully looked at, honestly studied, and above all, candidly admitted by churchmen. Only then will the actual contemporary church be clearly enough understood so that needed changes in its organization and its habits can be made. While men cannot by their works save the church, by their blind devotion to older forms and their dogged insistence upon irrelevances, they seem able to reduce the saving work of God through the churches from a flood to a trickle" (p.139).

Gilkey continues: "The salvation of a church that has almost lost its Lord lies not in forgetting Him, but in finding Him again in its life. If that is to be possible, however, we must be free to experiment, not only with our theological language and our forms of mission and service, but even more with the structures of church life and organization which we have inherited from an age whose customs and spiritual forms were vastly different from our own" (p.146).

Arnold B. Come seeks to define the church as Agents of Reconciliation (Philadelphia, Westminster Press, 2d ed., 1964. 178 pp.). Diakonos is translated "agent" better than "minister" or "servant," for it conveys the idea of dependence and responsibility. The presence of the Church in the world brings judgment and encouragement. The church now endures four kinds of captivity: (1) its location isolated from multitudes, (2) its congregational isolation from other denominations; (3) its irrelevance to the struggles of the world; and (4) its closed mind re changes in social, economic, and political life, and concerning science, philosophy, and the arts. Come pleads for understanding of the conciliatory role of every Christian, and projects how the entire congregation may become an agent of Christ to people in varied walks of life outside the Church.

Robert McAfee Brown in The Significance of the Church (Philadelphia, Westminster Press, 1956. 96 pp.) offers a scintillating study of the church from its biblical rootage through the Reformation to the present day, with suggestions of where new reforms are needed and signs of hope that these changes will emerge. He quotes a late medieval manuscript: "The church is something like Noah's ark. If it weren't for the storm outside, you couldn't stand the smell inside" (p.17).

Martin E. Marty seeks a Second Chance for American Protestants (New York, Harper & Row, 1963. 175 pp.). The form of the church was ideal for a fixed, stable, agrarian society but it is obsolete in the changing metropolis. A space-occupying idea of the church needs revision: "Much of the primitive Christian thought of the church, reproduced in the Bible, is more congenial to the dialogical, mobile, dynamic view of the Christian life than to 'ground-occupying' imperial Christianity" (p.129).

The European Working Committee stated at Bossey, April 1964: "Experience from many quarters convinces us that wherever the Church, even in the person of an isolated Christian, enters fully into a situation armed with no preconceived idea of what form its ministry should take, but only with a concern for righteousness and a deep compassion, the right pattern emerges for the particular people in those particular circumstances. A fitting structure for the missionary congregation is always being given by the Holy Spirit--who takes and uses the structures of the world. It is this which gives us confidence to go forward with neither maps nor landmarks yet unafraid" (in Thomas Wieser, ed. Planning for Mission, p.56).

Wieser comments in a foreword to a valuable compilation of 39 papers, articles, excerpts, and documents from the continuing debate in Europe and the U. S. re the missionary structure of the congregation: "The church is a part of the world and . . . our thinking about the Church should always start by our defining it as a segment of the world, albeit one which confesses the universal Lordship of Christ." This tension is in the New Testament: both strangers and yet salt and light of the world. "The Church is only required to be separate in order to be prepared for engagement, i.e., the Church exists for the world" (p.9, Planning for Mission; Working Papers on the New Quest for Missionary Communities. New York, U. S. Conference for the World Council of Churches, 1966. 230 pp.).

"Is the present form of church life a major hindrance to the work of evangelism?" Colin W. Williams gives a searching and sobering reply in Where in the World? Changing Forms of the Church's Witness (New York, National Council of Churches, 1963. 116 pp.), examining some current answers, exposing some heresies currently at work, and proposing some viable structures of the church in the world. Form follows function. The church has no mission apart from God's mission. The Church is a provisional instrument of God made for his purposes. It should take the form in the world that responds to the structures of the world's needs. The task of proclamation determines the form. The world's need that God would meet is the arbiter of the necessary structure. Form is the external expression of obedience.

Colin Williams next asks, What in the World? (New York, National Council of Churches, 1964. 105 pp.). The Church exists for the world, not for itself; it finds its life only by "responding to Christ's call from the needs of the world, learning to be present with him where he is at work in the world, by word and deed interpreting for the world the Lordship of Christ within the events of our time" (p.47). Extensive study, reflection, and research are necessary to understand the world and the rapid changes of a technological society.

Johannes C. Hoekendijk looks at The Church Inside Out (Philadelphia, Westminster Press, 1966. 212 pp.). Three directional words for the church are self-emptying, service, and solidarity with the people (p.71). Perpetual change is the state of life and we cannot plan far in advance (p.79). Perhaps we should live by a new calendar of 10 to 15 "Christ Days" each year, shift from "sacral architecture" to designing a "fellowship house" as a servant community, moving from cathedral to chapel and house church (p.82-109).

Jerald C. Brauer observes that Protestantism in America has little relation to modern industrial technology, men at their work, and man in society. Protestantism by nature (pietism, revivalism, voluntaryism) split church and society. American theological education has encouraged and maintained the separation. Now a new spirit is at work to unite Protestantism and society ("Protestant Theological Education," Christian Century, 73:503-6, April 25, 1956).

J. H. Oldham commented to Paul Tillich: "You know, Tillich, Christianity has no meaning for me whatsoever apart from the Church, but I sometimes feel as though the Church as it actually exists is the source of all my doubts and difficulties" (J. H. Oldham, Life is Commitment. New York, Association Press, 1959, p.85).

Martin Thornton of the Church of England insists that a different approach is needed (Pastoral Theology: a Reorientation. London, SPCK, 2d ed., 1958. 278 pp.). The basis of the Church's ministry must be the Church's faithful as an ordered, ascetic, worshiping, loving, serving remnant. Training and directing the Remnant is more important than schemes to interest the crowds. It is theologically unsound and ascetically ineffective to add numbers by parochial activity. The Church must believe that God will add to the number such as are being saved when at the heart of the parish is the Remnant living by rule, engaged in adoration and agape (in prayer, contemplation, especially toward the sick and distressed), spiritual descendants of the medieval monastic order.

Emil Brunner sets forth what he regards as The Misunderstanding of the Church (London, Lutterworth Press, 1952. 132 pp.). The New Testament Church was "the oneness of communion with Christ by faith and brotherhood in love." This is radically different from the Church as the institution that has continued and preserved the fellowship. The Church has not only failed to create a true brotherhood in Christ but in many ways has positively hindered such a development (p.118).

Joseph Hromadka observes "the insecurity of Christian society" and "the radical secularization of life which cannot be stopped" and asks whether in face of this advanced secularization the church can be something more than a museum or sort of "native reservation." Can it be the body of those who "must honestly accept its position even though they may be shocked and depressed about aspects of it? For the Church of Jesus Christ was not created for normal times. It was created for abnormal times, and its problem is not now to live a comfortable life but how to face the situation in a Christian way" (Hromadka, "Theological Education in the Midst of World Tension," Australian Theological Teachers' Conference, 1956; quoted by Keith R. Bridston, Encounter, 18:160, Spring 1957).

4. To Understand the Church's Objective as Mission, and to Seek New Forms for its Mission.

The World Council of Churches in its second assembly at Evanston in 1954 declared: "Without radical changes of structure and organization, our existing churches will never become missionary churches, which they must if the gospel is to be heard in the world."

W. A. Visser 't Hooft, longtime General Secretary of the World Council of Churches, surveyed the problem of the relation of the new to the old in the life of the church: The Renewal of the Church (London, SCM Press, 1956. 128 pp.). A common component of all renewal movements down through history of the church has been emphasis upon confrontation with the biblical message--the dialogue of God's people with his Word in the context of dialogue with each other. Free, personal relation of churchmen, waiting upon the truth the Holy Spirit brings to his people through the Word, and readiness to hear what this offers and demands in life today: this is the secret that opens the way to renewal.

Martin E. Marty summarized the analyses of sociologists about parish life: (1) the world is a secular society, ignoring God and church in the most decisive areas of life: personal morality, public issues, and philosophies of life. It is doing so despite the presence of nearly universal local organizations. (2) The parish is the most prevalent and recognized form of Christian organization, so must be first and most profound subject of inquiry. (3) The parish system is now mislocated in least populous spots, whereas it seems unable to gain a real foothold in the most populous; and current parish system seems unable to dramatize to Christians the seriousness of their failure and mobilize their imagination and energies to change; (4) Christian missions have tapered off as new enterprises; perhaps organizing Christians in some other way than in parishes would be better. (5) Parishes in Western Europe have been weighed as centers of dead tradition, while lay academies with study, prayer, and service seem alive; perhaps we can learn from them. (6) In North America, though many people join churches, religion has little effect on personal and public morality as a resource and motivation. Perhaps there is a better way to get through to people than parishes. We have four-wheeled Christendom: baby buggies, wedding limousines, and funeral hearses: the church hatches, matches, dispatches. (Marty, ed., Death and Birth of the Parish, pp.21-23)

Marty continues: If the parishes are to continue, "they will have to look at the world itself as a problem: every move a local congregation makes must be made in the light of its small part in the whole church in the world. Congregations not at strategic crossroads have to think and act in such a way so as, at least, not to complicate the life of churches which are so located. Parishes must be content to think of themselves as a Christian 'presence' in the world, whether or not they are immediately and obviously productive in their environment. If parishes are to survive and to play a part in the emerging lines of the church, the utmost simplicity must accompany their actions. Each must work to minister to the center of people's lives instead of the tangents. They must work to reestablish a sense of discipline, not 'rules of the club' but 'meaning of Christian discipleship.' They will have to become 'lay academies' for training of corps of Christian workers, concentrating on world-manship instead of churchmanship; less on how to be an usher and more on how to be a Christian on the job. Parishes must free their professional servants for 'emergent' and 'emergency' tasks rather than to demand of them that they fulfill many trivial roles culturally associated with ministry. Urban churches often look like corner delicatessens in a day of supermarkets and chains--like competitive little enterprises in a day when people are more than ever before interactive and interdependent" (Marty, ibid., pp.35-39).

"Renewal is most possible when the institutional life of the congregation is most flexible. Renewed local congregations that have started from scratch have tended to concentrate on specific mission functions, rather than on attempts to give equal emphasis to every function of the Church" (Stephen C. Rose, The Grass-Roots Church, p.70-71). Some notable congregations formed within the last two decades show how mission may be made and kept central.

The Church of the Savior in Washington, D. C., is an extraordinarily vibrant covenanted group formed under the leadership of Gordon Cosby after World War II. Its story is told in A Call to Commitment, by Elizabeth O'Connor (New York, Harper & Row, 1963. 205 pp.). Basic to its life are small groups meeting regularly. Formerly these groups centered around Bible study, prayer, and mutual care; and for a time personal renewal was evident, but then came a period of discouraging dissipation of spiritual energy. Not until the groups were reformed, and became mission groups, taking their shape from particular need in the world where members felt a common call to witness and service, did the groups recover life and growth. The key, they discovered, was readiness to allow the life of believers to be drawn out to the world's needs while maintaining firm hold on the means of grace.

Beverly Cosby leads the Church of the Covenant (United Church of Christ), in Lynchburg, Va. Five thrusts of this church are recovery of the personal, vitality in worship, integrity of membership, vocation of the laity, and a grass-roots ecumenicity. In preparation for membership five courses of study (Christian doctrine, ethics and growth, nature of the church, Old Testament, and New Testament) are taught for 8-12 weeks each. Annual recommitment is required of all members. ("A Covenant Community in Action," Union Seminary Quarterly Review, 16:277-89, March 1961).

The Community of Christ in the DuPont Circle area of Washington is led by Lutheran pastor John Schramm. They rent their quarters, the pastor says: "We want to feel free to move with any urban renewal shift, but of more importance is our realization that owning property has made the Church not only in the world, but of the world. We want to avoid this potential for corruption" (quoted by William Hulme, Your Pastor's Problem, p.37).

Howard Moody traces the experience of Judson Memorial Church in Greenwich Village, New York ("Toward a Religionless Church for a Secular World," Renewal, 5:4-8, May 1965). 1949-54 marked their discovery of the past and recovery of identity. 1954-59 was a period of consolidation. Since 1959 these mark this church: (1) "abolition of religion," (2) taking the world seriously, and (3) disappearance of apologetics.

The East Harlem Protestant Parish is perhaps the most noteworthy example of innovative ministry drawing upon Christian heritage for modern life. It ministers amid juvenile delinquency, overcrowded schools, poor housing, family breakdown, loss of meaning in work, and depersonalization. It believes that the church is a colony that exists to witness, to serve its fellow man, and to proclaim the gospel through its whole congregation. Bruce Kenrick in Come Out the Wilderness (New York, Harper, 1962. 220 pp.) tells in a sensitive, step-by-step account how three ministers (two white, one Negro) began this ministry. George W. Webber uses East Harlem as a mirror to reflect for more typical churches something of the life and mission of the church (God's Colony in Man's World. New York, Abingdon Press, 1960. 155 pp.; and The Congregation in Mission; Emerging Structures for the Church in an Urban Society. New York, Abingdon Press, 1964. 208 pp.

The possibilities in a new suburban church are shared by William Hollister ("Recovery in Suburbia," Union Seminary Quarterly Review, 16:291-301, March 1961), minister in Christ Church Presbyterian, Burlington, Vermont. Seven neighborhood groups met weekly for six months to consider the purpose of the Church and the implications of being a member of the Body of Christ. When the church was organized, it continued the practice of membership training classes for all prospective members. Adult study groups meet for continuing growth of members. From study a Jail Committee now works with families of prisoners, employment agencies, probation officers, the sheriff and the city judge. Experimental groups bring together engineers, homemakers, industrial workers, doctors and nurses, salesmen, commercial employees--all concerning what it means and costs to be a Christian while at work. (More recent information appears in The Church for Others, pp.127-29. Geneva, World Council of Churches, 1967).

Donald L. Metz presents socio-psychological case studies of six new congregations comparing character with formal goals. In five of the six, survival goals were achieved but formal goals were subverted. In these churches, formal goals (community, nurture, service) were only vaguely defined, whereas survival goals were concrete and dramatic. The goals were a source of conflict between the minister and the members, and among members themselves. Survival tasks created a central unity. When the congregation was established and early survival tasks were accomplished, a letdown ensued with loss of enthusiasm, dissatisfaction with the pastor, and dissatisfaction in the discovery that an organization now built has to be kept going. One of the six churches kept its formal goals clear. It began as a single colony, took risks in refusing to build at once, emphasized adult as well as child education, and the minister was securely accepted as one of the congregation in goal-setting and not pressed to "succeed" in new church only by survival goals. (Metz, New Congrega-

tions: Security and Mission in Conflict. Philadelphia, Westminster Press, 1967. 170 pp.).

Eugene L. Stockwell in *Claimed by God for Mission; the Congregation Seeks New Forms* (New York, World Outlook, 1965. 159 pp.) makes six points. 1. Some present congregational structures can justifiably be called heretical. 2. Many present congregational structures are renewable, provided mission is central to their life. 3. The development of relevant, renewed structures hinges upon our understanding of what God is doing in history. 4. Relevant structures for our 20th century world must be responsive to what God is now doing in the midst of dramatic world change. 5. The development of relevant, renewed structures also depends on their responsiveness to God's Word in Scripture, which alone gives them ultimate meaning. 6. The search for new congregational forms is aided by the projection of new images that help envisage the goal towards which we may move.

Church planner Walter Kloetzli sets down the qualities needed by the city church, if it is to live and be renewed: "adaptation, resourcefulness, innovation, courage, perception, and evaluation." (*The City Church - Death or Renewal; A Study of Eight Urban Lutheran Churches*. Philadelphia, Muhlenberg Press, 1961. 224 pp.)

An informal study group in Washington, D.C., recently defined nine "Objectives in Ministry" as criteria for excellence in ministry, recognizing that some will have higher priorities than others on occasion, or for any given church, minister, or layman.

Training for Mission	1. To equip and train lay people, develop lay apostolate, increase the people's competence for mission;
Nurture	2. To help, nurture, and care for the people according to their need, or to enable them to get such help; to help them grow, mature, achieve strength;
Minister's Own Development	3. To grow in the minister's own life and work, continuing to learn and develop;
Organizational Leadership	4. To build and sustain a lively parish organization, with morale, enthusiasm, involvement, efficiency;

Transmission of Tradition	5. To maintain and transmit a tradition and worldview; to enable people to hold tradition without absolutizing it;
Priestly Service	6. To conduct worship so as to create or sustain a community of believers around Word and Sacraments;
Discipling	7. To help individuals to make a Christian commitment;
Representation in World	8. To represent the church formally in the world, both a leavening influence in life and as a spokesman for the church's own interests;
Larger Mission	9. To help build and sustain strong institutions and structures for mission beyond the local parish, either as leader or as constructive critic.

(Study Group on Excellence in Ministry, March 8, 1967)

One pattern for renewal is the "house church" pioneered in the crowded industrial parish of St. Wilfrids, Holton, Leeds, England under Canon Ernest Southcott (*The Parish Comes Alive*. New York, Morehouse-Gorham, 1956. 151 pp.). The congregation sought new forms and ways of making Christian community come to life. In house churches scattered across the city, the family table became an altar for celebration of Communion, thus seeking to relate the life of the church to the common life, in terms of the corporate expression of the church's worship and action.

The April 1957 issue of *Laity* (Bulletin of the Dept. on the Laity, World Council of Churches) is devoted to "The Church in the House" with added bibliography on the house church movement (pp.18-19).

Brethren pastor Olden D. Mitchell tells of "Renewal in the Local Church Through Adult Christian Education," (*Brethren Life*, 10:22-42, Autumn 1965). An adult school is a local church *seminary*, giving theological and biblical training similar to that received by seminary students--a school of evangelism, nurture, and training for witness in the world. The program operates in Union Church, Montclair, N.J.; the Church of the Savior, Washington; and the Lititz, Pa., Church of the Brethren.

Jared J. Rardin describes how First Methodist Church of Germantown, Pa., is seeking renewal and obedience ("Sainthood Before Strategy," Renewal, 5:10-13, May 1965). Persons are prepared for meaningful membership, koinonia groups are stressed, an ongoing lectionary is used, mission and responsible involvement in community have increased, and the church doors are opening wider and more ecumenically. Yet they are not free from pride and idolatry--limited as to class, race, and condition; and they have not learned how to provide a continual context for growth in grace. "Renewal calls more loudly now for saints than for scribes or strategists" (p.12).

Robin Sharp asks, What is the ministry of the church today? "The dominant note of our thinking about the Church today is service" (p.122) So Pope John XXIII, Joseph Hromadka, John A. T. Robinson, the Archbishop of Canterbury, and the New Delhi Assembly of the World Council of Churches. "Jesus is the Servant Lord and the Church is called to enter into his Servant ministry." Albert van den Heuvel has described the hymn of Philippians 2:5-11 as "the Magna Charta of the Church's calling." The Church is to be present in the world and to serve it. It does not exist for its own sake but for that of others. Its raison d'etre is in giving itself for the life of the world. There is a danger here that Jesus the Servant may be distorted into Jesus the door-mat. We need to remember how troublesome Peter found Jesus' service to be.

"Once we accept this charter for the Church--and it should not be forgotten that the old theology of the gathered Church and the new theology of the remnant Church being advocated by Fr. Martin Thornton decisively reject it--we are in a position to see the function of a specially trained ordained man within it. To call him a minister is basically misleading since it suggests that the service of the Church is focused in him and chiefly executed by him. The function of the ordained man is to have representative responsibility for three distinctive actions of the Church through which its mission and ministry is performed. These are worship, proclamation, and pastoral care--in all of which the love of Christ is to be made concrete in human lives. His special responsibility in these three spheres of activity is to equip and build up the whole body of the Church to serve in the world. To take the mission of the Church seriously in our post-Christian society means a radical reorientation of the way in which all three activities are conducted. This cannot be done unless the way in which they are imparted in theological training is radically changed" (Robin Sharp, Preparing for the Ministry of the 1970's, ed. David Edwards, p.122-23).

Wallace Fisher offers his judgment on church renewal: "Bypassing the parish is unrealistic; institutional forms are inescapable. The human disposition to over-spiritualize is as unbiblical, and therefore as hurtful as the disposition to be preoccupied with institutional forms . . . Parish renewal cannot be programmed, packaged, or promoted. The key to it is not in mechanics but in Christian motivation. Conversion, authentic ministry, and parish renewal are inextricably bound together. . . . Parish renewal is not likely to happen apart from parish pastors who, disciplined in their daily dependence on God to handle the responsibilities of shepherding, are also theologically knowledgeable, emotionally resilient, and intellectually curious. It is unrealistic to assume that the clergy need expect nothing of themselves in leadership which laymen do not expect from themselves. Shepherding is preeminently the ordained minister's task" (Fisher, From Tradition to Mission. New York, Abingdon Press, 1965. 208 pp. quotns. from pp.181, 184f.)

Oliver Powell, minister in the First United Church of Christ, Oak Park, Illinois, writes: "The residential church is still a useful, manageable, though limited instrument for the job of prosecuting the Christian mission. Clearly, it cannot be so without change, without sterner demands made of its members, and without a considerable amount of peeling off of non-essentials in the way of activities and programs, and most likely, the loss of a number of marginal nominal adherents who may have to decide that the sobering responsibilities which go with Christian commitment are not for them" (article in Presbyterian Outlook, Nov. 28, 1966, p.4).

Daniel Jenkins recalls the church's purpose: "The Church exists because it has a Lord. It did not come into being because a group of people thought there was need for a new social welfare agency, or a new mental health association, or a league of men and women voters to strengthen democracy. The Church appeared because a company of people believed that a tremendous event had occurred. The purpose of the Church was to remember this event, to perpetuate it, and to carry the news of it and the implications of it to the whole world" (The Gift of Ministry, p.98).

Biblical theologian Paul S. Minear writes of "New Starting Point: Church Renewal and Social Renewal" (Interpretation, 19:3-15, Jan. 1965). All elements in renewal can be traced to a single source: the new starting point that centers in the messianic suffering and triumph of Jesus Christ. The church is that community that lives from this source; and society is that community which does not--so the two are incompatible "at every critical checkpoint" and genuine agreement is possible only by total surrender of one to the other. The Church must expect an intensified warfare with the rulers of this darkness, and be prepared to take its share in messianic sufferings.

Stephen C. Rose offers a constructive proposal "intended to move the Church from triviality to genuine involvement, not only with the world, but with the great traditions that once gave life to the Christian community" (p.xvi, The Grass-Roots Church: A Manifesto for Protestant Renewal. New York, Holt, Rinehart, Winston, 1966. 174 pp.). Institutions have positive value if they are flexible and sufficiently defined to serve their stated purpose. But the present structures effectively shield most laymen and outsiders from the best the Church has to offer. The three functions of the church are chaplaincy (proclamation of the biblical insight into the human situation); teaching (integration of this biblical insight with realities of contemporary world); and abandonment (self-giving of the Church to the world). Chaplaincy refers to the priestly, liturgical, pastoral ministry of the Church. It is the ministry which today's seminaries claim to be preparing ministers to undertake. But the structure of today's Church leaves the clergyman virtually no time to realize this essential ministry. Teaching has been utterly short-changed by the denominationally-organized Church, despite the massive investment of funds in sometimes creative study materials, and the almost wasteful investment of local congregations in understaffed and under-utilized educational facilities. The ministry of teaching requires specialized personnel, around-the-week facilities, and recognition by the Church-at-large as one of the Church's three essential tasks. Today the teaching burden falls on ministers who already have too many responsibilities. The church in its present structure offers virtually no training to adults. And the moribund quality of the instruction given to youth is partially attested to by the vast numbers of young persons who become disenchanted with the Church as soon as they leave home. The present understanding of the ministry and the present structure of the Church make a teaching ministry virtually impossible. Abandonment refers primarily to the Church's ministry to the world. It embraces specialized ministries aimed at making urban life more human, involvement of Christians in the social struggle, and the style of life that ought to become the distinguishing mark of individual Christians and the Church as an institution. Today the presently structured Church is so caught up in institutional maintenance that it cannot perform the ministries of teaching and chaplaincy. And with the current, utterly inefficient emphasis on the denominational local congregation, virtually no funds exist to support specialized ministries of any sort. When a congregation cannot support the ministries of chaplaincy, teaching, and abandonment, it is both theologically and structurally irrelevant. (p.168-9)

How does the minister relate to the church of the future? Walter J. Hollenweger offers "A Vision of the Church of the Future" (Laity, no.20:5-11, Nov. 1965). Local groups, organically structured, need these five ministers: (1) "celebrator"--a music composer and instrumentalist or leader to enable worship; (2) theologians, to read the Bible with celebrator and other full-time workers; (3) teachers, in specially arranged courses; (4) coordinator, to train people for leadership; and (5) discussion leaders, familiar with various types of process.

Dietrich von Oppen seeks to end "Isolation of the Pastor from Society" (Lutheran World, 11:449-56, Oct. 1964), by recasting the conception of the church from a false dichotomy of "core congregation" and "finger members" to "manifest" and "latent" members. The minister must move from a monological to a dialogical principle, which requires a common language.

Wesley C. Baker in The Split-Level Fellowship (Philadelphia, Westminster Press, 1965. 151 pp.) observes that in every congregation there is a small core of dedicated and a large group of peripheral, uninvolved, who make up two classes, with two different sets of motive patterns and two separate levels of parish life. Effective integrity of the church demands more real, homogeneous fellowship, a system of "living cells" of six to ten people meeting for prayer and mutual ministry, leaving secular Christians on the innocuous level of pre-membership. Making membership personally expensive with high standards and total commitment is the way. "A pastor is only validly a pastor when he rightly represents the pastorate of that congregation. He is only so when he is a pastor among pastors. Unless that which he symbolizes is actual, he is not even yet a pastor himself" (p.140).

Phillip E. Hammond and Robert E. Mitchell treat "Segmentation of Radicalism--the Case of the Protestant Campus

Minister" (American Journal of Sociology, 71:133-143, Sept. 1965). Every organization has its "radicals"--persons who may disrupt internal affairs, but who may also anticipate needed changes as the organization's environment changes. Viable organizations therefore have structures for both containing and using radicalism, typically through segmentation. If radicalism is to be "used" as well as contained, there must be procedures whereby it can influence the organization.

F. R. Barry regards "Selection and Training of Candidates for the Ministry; a New Deal in Training" (Expository Times, 74:43-46, Nov. 1962). If we are to have fewer ministers, they will have to be far better trained and qualified, for everybody will have to count for more than one. The clergy will have to be an elite corps. The ordained ministry must be envisaged in the only context in which it makes sense--within the total ministry of the Church. The clergy in future will have to be leaders and overseers of this corporate and mainly lay leadership. That is going to give them a new status and rescue them from being "odd man out." But this again means that they must be better trained. The evocation and nurturing of lay ministers will depend on the quality of the ordained ministry. If the latter is weak the former will not be there, and the Church will become more clerical than ever.

Daniel T. Jenkins reflects on "Fewer Men for the Ministry" (Congregational Quarterly, 32:28-36, Jan. 1954). The real church is much smaller than the institutional structure it seeks to maintain. The real church is likely to become progressively smaller for some time to come. Many other jobs now attract youth who might enter the ministry. Large numbers of unsatisfactory ministers are now in the ministry, who are (a) financial burdens on the competent, (b) a serious drag to reorganization, (c) an influence for ecclesiastic and theological conservatism as they cling to the tried and familiar. The church and the seminaries are tempted to lower the standards in the face of smaller supply. Seminaries may better serve as centers for lay theological education and continuing education, instead of filling their places at any price. "Nothing quenches the spirit of a church more than a bad ministry, and nothing is more creative even of further gifts of ministry than a good one" (p.36).

5. To Engage the Laity in Mission.

The lay movement in English Puritanism was the most important single element in the development of that deep distrust of all clericalism found in Protestantism on both sides of the Atlantic. That creative phase lasted only twenty years but dominated the scene at a decisive moment when central British traditions and institutions were being molded (James F. Maclear, "The Making of the Lay Tradition," Journal of Religion, 33:113-136, April 1953).

Ordained ministers sometimes welcome laity, sometimes are cool in their reception of lay ministry. Franklin H. Littell notes that the lay movement is not opposed or hostile to the ordained, representative ministry but is its complement--but it is not always so regarded by church leaders ("The Ministry of the Laity," Pastoral Psychology, 15:6-12, Dec. 1964).

Francis O. Ayres in The Ministry of the Laity: a Biblical Exposition (Philadelphia, Westminster Press, 1962. 139 pp.) wrote: "For all the talk of a brave new world, the layman remains a second-class citizen, in bondage to an overinstitutionalized church. How many laymen, in the last ten years, have begun to see that their ministry lies in the world and have turned hopefully to their church for help, only to have been sold into slavery for maintenance work or housekeeping duties in an omnivorous institution?" (p.128)

How does the ordained clergyman relate to the lay minister? Wallace Fisher responds: "The responsibility for exercising Christ's ministry begins with the ordained clergy; it remains their primary responsibility. But it does not end with them. Christ's ministry is corporate. The congregation, God's royal priesthood of believers, exists to exercise his ministry. In due time, Trinity's laity recognized that it is a perversion of the concept of the priesthood of believers to allow Christ's ministry to rest wholly on the ordained minister and a few parish leaders. Trinity's clergy learned that it is an equally unrealistic reading of that concept to assume that the laity are waiting eagerly in the wings to witness and render priestly service. They need to be motivated, enlightened, equipped, and encouraged from the resources of God's Word (I Pet. 5:1-4). They need a script, a producer, a prompter, a 'lead actor.' Shepherding is preeminently, but not exclusively, the ordained minister's task. All are intended to be priests; not all are intended to be clergymen" (Fisher, From Tradition to Mission, p.46f.).

Gibson Winter describes the relation between lay and clergy: "The initial concern of the lay movement was to raise the laity to the status and quality of clergy. But many clergymen no longer believe that there is something to which the laity is to be raised, and the laity is not at all certain that there is in that 'something' any substance which can nurture its search for meaning. . . . The Parishfield community never assumed that laymen are to be raised to the status of clergy; rather, in its concern for lay training it repeatedly affirmed that the nature of the clergyman's role cannot become clear until the laity has come into its own. . . . If there is to be a role for clergymen in the struggle for renewal it will probably be of the kind which the Parishfield staff gradually adopted--that of researcher, inquirer, theological and prophetic critic, questioner, above all fellow worker and participant. Parishfield, in fact, began to give form to the ministry of servant of servants" ("The Parishfield Community," Christian Century, 84:776-78, June 14, 1967).

The World Council of Churches in New Delhi in 1961 declared: "A far richer fellowship and team-spirit is bound to appear as soon as the whole Church comes to realize its function as the people of God, which God himself has provided with many kinds of ministry in which one special kind of ministry, that of the ordained clergy, is set apart to strengthen and teach, to encourage and unite all the several witnesses in their various callings whose ministry is set in the heart of the secular world's manifold activity. Each stands in his own special place; the missionary in a country that is not his own; the pioneer in new fields of service; the Christian worker in his office or factory or home--each will be conscious that his witness is a point of the one ministry within the whole mission of the church and that he is a representative of the whole church." (Christian Century, Jan. 10, 1962, p.56)

J. W. Stevenson in an imaginary but true-to-life account of a Scottish parish as seen by its minister shows extraordinary insight into the problems and potentials of the small community as a congregation: "The Gospel must be preached--but I could not preach it alone; it must be preached where men work; and not just by the minister where they work but by the men themselves who work, the men who fall under the power of evil there, the men who sin there in speech and action. The man who has lived in bondage to the world's sin there must live the new life there. The man who has spoken in the old language there must speak the new there. The minister of Crainie cannot do that for him; it is his own word from the

Lord; and it must be spoken to the men who will hear and understand that word and no other" (p.65, God in My Unbelief. London, Collins, 1960. 159 pp.).

"The minister still had his place. He was the preacher of the Word, the remembrancer of things eternal, a friend and help in trouble. But no longer did he stand at the center of affairs where men's living was won. They could not any longer have reckoned him a man with authority because they were not clear what his authority was, how the Word of God which he administered related to the farm 'toun' and the market; how the Church, with all its talk of fellowship, had anything practical to say about the trade and finance and industry which held nations and community together. The decisive factors seemed to lie elsewhere" (Stevenson, p.76).

"This /sensitiveness/ was the very marrow of the experience of being ill-at-ease, broken-hearted, hungry and thirsty, persecuted, which the people of God were supposed to know. This was where they were to be expert and able to speak with authority. To them belonged the decisive factors in human life, if they were receiving the promised grace together--but not to them, sitting row by row in church on Sunday; to them only if they were also together where these things could happen. We could not expect to see God at work in Crainie unless we gave Him the workers" (Stevenson, p.83).

The Western European Working Group in 1964 declared: "Equipping is an affair of the whole church. The traditional distinction between ministry and laity has increasingly broken down. We can only talk of the many ministries within one body, and seek appropriately varied patterns for their acceptance, equipping and recognition. We can no longer talk of a task of the ministry and another task of the laity. We seek to equip a whole people for their missionary task. One chief result of the equipping of the missionary people is a clear demand for an appropriate equipping or re-equipping of the pastors among them!

"There will be three main elements in any process of equipping--a certain degree of theological competence (e.g., in Bible study and in the capacity for seeing one's own situation in biblical perspective);--a certain degree of information and awareness concerning the world and the worldly situations in which people are involved;--a certain degree of self-knowledge, probably best acquired and fulfilled within a community of full mutual exposure, trust, and forgiveness, such as a house church (itself then very likely a missionary institution, in that it will influence others by being what it is).

"The process of equipping to a large extent replaces the traditional function of the sermon. Biblical exegesis, training in discernment, discussion of contemporary situations--all these can take place in the equipping of the people.

"Those equipped very quickly object to a sermon which takes no account of their capacities or needs. If proclamation is both to arise from within particular worldly situations and be a word to them, then at least it must involve preparatory teamwork by those who live in these situations.

"This opens a field requiring much more investigation. We suggest provisionally that as a structure of a missionary congregation, proclamation, strictly speaking, will take place rather seldom: on the one hand, the tasks of understanding, interpreting and judging worldly situations of the complexity and delicacy we know these days in Western Europe demand long preparation; on the other hand, theologically speaking, the one completely adequate proclamation took place once and for all in Christ, and the gift of prophecy is found but rarely in the church. What can regularly take place in the missionary congregation is perhaps a celebration of what has been proclaimed.

"To what end is this equipping of the people? The earlier discussions all lead to this central question, in which we find again the whole theological debate about the nature of Christian faith in a secular age. But the question must be faced, as several current answers clearly will not do.

"Are the people to equip themselves for faithful fulfillment of their daily work, being occasionally able within the strict limits of that social role to introduce an idea or perspective arising from Christian faith; or for a living out of Christian faith in all the relationships of life that will constitute a 'wordless proclamation'; or for being ready to give answer about the faith one holds in reply to a direct question? (--recognizing the enormous difficulty in these days of talking of Christ in secular terms, in terms of shared realities, and that no person can tell another from outside the confrontation how to talk, though perhaps the process of equipping can assure each man that his stammering answer in such a situation will be similar to that of others, and will share in the stammering of the whole missionary people)." ("Ministry and Ministries," in Thomas Wieser, ed., Planning for Mission, pp.182-185)

Werner Krusche writes of "New Gifts" (in Thomas Wieser, ed., Planning for Mission, p. 176): "The congregation must learn to discover which gifts are given to its members. Gifts need to be recognized, for the charisma does not necessarily and irresistibly express itself, rather it dries up when it is not used. Gifts not only need freedom for expression, they also must be put into service, charged with the carrying out of specific tasks, and for this purpose they must be encouraged and trained, for a charisma is not always from the beginning fully developed. In this regard it would be desirable if ordination were not limited to pastors but if corresponding ordination existed for the service of instruction, of liturgy, or pastoral care, etc. This would gradually overcome the disastrous idea that the 'fullness of the office' is located in the pastor. When the congregation learns to discover and to put into service the gifts, it will find a new answer to the question of recruitment for service in the Church. It will no longer be a matter of individual decision whether someone will go to seminary; rather, the congregation will seek to discover among its younger members those who have to assume the necessary services and will approach and ask them to acquire a certain training."

Kathleen Bliss traces the lay movement of the early decades of this century with its leaders in the ranks of both laity and clergy. After delineating biblical features of "laity," she asserts that ministry of clergy and laity is in, to, and for the world (We the People: A Book about Laity. Philadelphia, Fortress Press, 1964. 139 pp.).

Hendrik Kraemer's classic, A Theology of the Laity (Philadelphia, Westminster Press, 1958. 191 pp.) has been so widely used that its message now seems commonplace. The church is mission that roots in Christ the servant. The laity are an integral part of the church's life and service. Church structures must be revised, and the church must be aware that it daily meets and is in dialogue with the world in its laity (both being and doing)--as the dispersion of the of the church, charged to interfere in the life of the world.

Howard Grimes picks up the same theme in The Rebirth of the Laity (New York, Abingdon Press, 1962. 176 pp.). "It is the laity which must in the final analysis be responsible for the new lay emphasis by their commitment to and understanding of the Christian gospel. Or, to put it more exactly, the rebirth of the laity can occur only as laymen allow themselves to be used of God for the renewal of the church" (p.8). "Whatever else the clergy must do in our time, they must call the laity to responsible action as Christian disciples both in the church and in the world" (p.170).

Frederick K. Wentz describes The Layman's Role Today (Garden City, Doubleday, 1963. 229 pp.). A ghettoed, introverted church must become a gathered and dispersed people who are light, salt, soldier, servant in the world. Their resources are leaders, corporate worship, disciplined fellowship, and study.

Malcolm McAfee considers "The Role of the Expert in the Mission of the Parish" (Christian Scholar, 45:28-36, Spring 1962). "Until now, the temptation of the clergy has been to teach the laity to listen to them or talk the way they talk within the church. Now it is their job to help the laity learn to talk theologically, using the language of the world itself" (p.33). The clergy is the catalyst of conversation about mission; consultant in theology; critic of our perception of ourselves in the world. The chief function of clergy is mutual support for experts in worship, study, consultation and pastoral care.

Franklin H. Littell observes that Roman Catholic as well as Protestant churches have a concern for well-trained and literate laity, pointing to a new dimension of theological education. Special ministry aims to strengthen general ministry of the whole believing people, so requires dialogical expertness. He must know how to function as a leader in public forum, so as to strengthen full, free, and informed discussion (the lifeblood of the open society), and instruct his people in the use of spiritual weapons by which the Christian movement has sustained its mission in the world in adversity. (Littell, "The Seminary Provides for Dialogue," Theological Education, 1:83-89, Winter 1965).

Gibson Winter depicts "The New Christendom in the Metropolis" (AATS Proceedings, 1962. pp.167-183). In the economic and political spheres the role of the religious professional "will not be one of direct engagement as in the era of the Social Gospel. . . . In our day, it is abundantly clear that the creative task of witness, planning, and prophetic critique will be exercised by the lay apostolate who are competent in these spheres. This means that the religious professionals will bear responsibilities for evoking this lay apostolate, for attacking the privatization of religious interests, and for working toward the theological maturity of the laity" (p.172) If the center of gravity shifts from the private sphere of residential association to spheres of public responsibility, "we can think of the clergyman rather as a Catalyst of Reflection and Communication" (p.181). "The shift of focus could be dramatized thus: the past image conceived ministry as the work of clergymen with auxiliary aid among the laity; ministry in the New Christendom is the work of laity with auxiliary help from theological specialists."

Lukas Vischer published a study of baptism and confirmation as the initiation to the ministry of the laity (Ye Are Baptized. Geneva, World Council of Churches, 1961. 49 pp.). To be baptized means to live in and for (1) Christ, (2) the Church which is his Body; (3) the world, against self-centeredness and self-sufficiency, as the "sent out" (p.46).

Hans-Ruedi Weber, then the secretary of the World Council's Department of Laity, wrote: "Only through the witness of a spiritually intelligent and active laity can the Church meet the modern world in its actual perplexities and life situations" (p.60, Signs of Renewal: The Life of the Lay Institutes in Europe. Geneva, World Council of Churches, 1956. 63 pp.).

Weber wrote also of Salty Christians (New York, Seabury Press, 1963. 64 pp.). Christians learn to live responsibly as the Church in society by group prayer, Bible study, and corporate worship; by ecumenical engagement; by willingness to listen to other Christians and those outside the Church; by making the life of the gathered Church increasingly relevant to the life of the Church in the world. The whole Church is called and sent to reveal God's love for the world and to reveal his presence in the world. The whole Church is called and sent to serve the world, not primarily by special 'religious' tasks, but mainly by a style of life that affirms Christ's lordship over all parts of the social order. In the Church's ministry to the world, Christ's love and lordship can bring unity to the fragmented world. The Church can carry out its mission only when its members learn to be concerned about all men and to accept all men as Christ accepts all who come to him in baptism and Holy Communion.

The provocative J. C. Hoekendijk writes: "A missionary structure can only be a lay-centered structure: the task and position of the ministry with regard to the mission will have to be defined in relation to the concrete needs of the laity. At any rate the function of the ministry will be a very modest one; we should not even accept, without further inquiry, the rather common suggestion that the minister is capable of 'equipping God's people for work in his (missionary) service' (Eph. 4:12): the ministry might well be in too centric a position to do this" (p.46 in Thomas Wieser, ed., Planning for Mission).

"The origin and context of the ecumenical re-affirmation of the ministry of the laity is not in the first place to be found in academic theology and official church gatherings, but rather in pioneering ventures where the Church meets the world" (Hans-Ruedi Weber, quoted in David L. Edwards, ed., Preparing for the Ministry of the 1970's, p.17).

Observing The Local Church in Transition (Philadelphia, Westminster Press, 1964. 204 pp.), Gerald H. Slusser holds that the clergy should be not primarily preaching, pastoral, and sacramental in their emphases, but "theological-educational," helping the laity to whom is entrusted the task of proclaiming the gospel to the world. Professionals must not do a man's theologizing for him, but engage him in dialogue about theology and ministry, self-understanding and education, teaching and learning from one another.

IV. RELATED CONCERNS

1. Enlistment, Selection, Decision

The General Division of Vocation and Ministry, Board of Christian Education, UPCUSA prepared a position paper, "The Challenge to be Presented in the Church's Program of Enlistment" (1964. 9pp. mimeo). 1. Ministry derives from the gospel. 2. Within ministry are special ministries: diverse yet also generalist and integrative, calling for many talents as an enabling of laity in their ministry. 3. Enlistment for special ministry requires focus on (a) the present task to be done, involving understanding of the nature of church, world, and church-wide cooperation; (b) the need for quality, boldly defined as tolerance for ambiguity, realism in self-appraisal, resiliency, enduring the scandal of the gospel, and commitment; (c) increased effectiveness of present pastors.

W. M. Horn relates "Image of the Ministry" to recruitment (Lutheran Quarterly, 13:193-210, August 1961). The declined status of clergy ties in with the declined status of church life in the U.S. In popular understanding the professional specialty is over-emphasized, above calling and commitment.

Walter D. Wagoner considers "The Ministry: Image and Reality" (Christian Century, 77:464-66, Apr. 20, 1960). Why many Christian students are not entering the ministry: (1) no one has suggested they consider seminary and ministry; (2) there is confusion about the nature of the call to ministry; (3) they estimate that standards of excellence in seminary and ministry are not high enough; (4) the present image of the parish ministry is not a challenge; and (5) as highly competent persons, they are not willing to make a sacrifice.

George W. Webber views "Recruiting for the Protestant Ministry" (Christian Century, 70:504-06, Apr. 19, 1953). Recruitment of ministers faces multiple problems: over-churched American communities, seminary methods change slowly, the clericalism of Protestant ministry; and students' sense of personal inadequacy and lack of faith.

Carroll A. Wise studies "The Call to the Ministry" (Pastoral Psychology, 9:9-17, Dec. 1958). Psychology can study the processes within a person and in his personal relations, which make up the configuration of experiences interpreted religiously as a call. Psychologically a call is a decision. Psychological aspects of vocational decision include the role of tests and counseling.

George G. Stern sets forth criteria for determining clergy or non-clergy traits ("Assessing Theological Student Personality," Journal of Pastoral Care, 8:76-83, Summer 1954). Faculty stereotype is important in evaluating student performance. Questionnaires make feasible with greater economy and ease of interpretation than the elaborate and time-consuming clinical devices previously used, the gaining of needed information about new seminary applicants.

David M. Paton describes the Church of England's Central Advisory Council of Training for the Ministry (CACTM) to select candidates for training and ordination ("Bridgebuilding: Seminary, Pulpit, Pew," Christian Century, 73:510+, Apr. 25, 1956).

Frederick R. Kling describes the 1956 "Study of Testing as Related to the Ministry" by the Educational Testing Service with a Lilly grant--how questionnaires are formulated, types of content, and role formulation ("Study of Testing as Related to the Ministry," Religious Education, 53:243-48, May 1958).

John Oliver Nelson relates "Vocation, Theism, and Testing" (Pastoral Psychology, 9:33-40, Dec. 1958). Tests are an aid rather than an intrusion into the matter of vocation. Knowledge of inner motive and incentive is a vital part of self-acquaintance in approaching the ministry or any other field.

Seward Hiltner assesses "Psychological Tests for Ministerial Candidates" (editorial in Journal of Pastoral Care, 11:106-8, 1957). Psychological tests in unskilled hands are reduced to gadgets. It has not been demonstrated that tests peculiar to their purpose are necessary for theological students. If tests are for 'screening out,' why not use general tests? Faculty members' skill in using these tests may be no more valuable than increased skill in interviewing and related techniques.

Carl W. Christensen weighs "The Role of the Psychiatric Consultant to a Seminary" (Journal of Pastoral Care, 9:1-7, Spring 1955)--to screen candidates, to initiate or encourage therapy, to teach counseling, to help pastors in advising people about therapy, to counsel with pastors themselves, and to enable the seminary to coordinate religion and psychiatry.

Gotthard Booth delves into "Unconscious Motivation in the Choice of the Ministry as Vocation" (Pastoral Psychology, 9:18-24, Dec. 1958). "It is not the province of the scientist to make the final judgment, whether the candidate has merely been called or whether he has been chosen" (p.24).

Daniel Day Williams makes the point that a minister of Jesus Christ cannot find his own vocation apart from his helping the people to whom he ministers to find theirs ("Vocation in the Christian Ministry," Pastoral Psychology, 12:8-12, March 1961).

Harry A. DeWire probes "Motivation for the Ministry" (unpublished paper, undated, 12 pp.). 168 preministerial college students in EUB colleges, 163 male college students preparing for other vocations, and 113 men entering United Theological Seminary in Dayton were questioned about the history of their vocational plans and attitude toward the ministry. Family and persons in the profession were influential for both ministerial and non-ministerial students. Ministerial students valued ministers higher and teachers lower as "helping" professions than did non-ministerial students. Ministerial students showed highest motivation in concern for emotional and spiritual health of persons.

Samuel Southard surveyed 500 candidates at Southern Baptist Theological Seminary on "How Men Decide for the Ministry" (The Pastor, 17:#6:6-7, Feb. 1954). Persons who have most influenced candidates were those with whom they talked before making the decision: 27% to pastor, 20% to mother, 15% to father. Major responsibility for counseling young men falls on the local pastor in a personal ministry.

In a study of one hundred autobiographies Orlo Strunk relates "Men, Motives and the Ministry," (Religious Education, 54:429-34, Sept. 1959). Motives are many and complex; twelve are distinct: altruism, call, reform, interest, curiosity, aptitude, prestige, security, emotional inadequacy, parental influence, monetary gain, glamor. It appears that altruism and call are reciprocal, interwoven. Rarely did students omit call or service factors; and reform was the third most frequent. The other nine were relatively insignificant factors. Of sources forming motives, pastors and parents were the widest and strongest influences. The greatest number were strongly influenced by the church or some personal representative of it.

GlennE. Whitlock probes "The Choice of the Ministry as an Active or Passive Decision" (Pastoral Psychology, 12:47-53, Mar. 1961). The call to the ministry is not a matter of fact but is an interpretation of complex human experiences. Both theological and vocational factors are involved.

In four successive years, 306 students in classes of Marvin T. Judy wrote on "My Call to the Ministry." He reports the following influences in order: ministers, church activities, other persons, parents. (Why Preach? Dallas, Perkins School of Theology, 1961. 107 pp.)

In a study of 158 men by questionnaire (of whom 58 were dropouts from ministerial vocation during college years), the 100 persisters more often felt "distinct and divine call," more often indicated these factors in their choice of ministry: regular family prayers, religious faith and personality of parents, college teacher or Wesley Foundation director or friend, and regular family attendance at prayer service. Reasons for dropouts: problem of getting people to follow leadership of the minister, weakening of faith at college, financial problems, and politics in the church (C. E. Keightley, "Factors Related to Persistence in Vocational Choice with Particular Reference to the Methodist Ministry. M.A., Northwestern University, 1947).

In a study of 178 Evangelical United Brethren ministers W. D. Schmelling and L. L. Falk inquired about environmental influences on decision for ministry. More decisions were gradual than related to a single experience. The chief influence was the pastor, then father, church workers, friend, mother, and wife in that order. Most decisions came in the late teens ("Ministers and Laymen of the EUB Church." Dayton, United Theological Seminary, 1958. 16 pp.).

Ralph A. Felton in New Ministers (Madison, N. J., Drew Theological Seminary, 1949. 30 pp.) studied 1978 ministerial students from 20 Protestant denominations and 57 theological schools and church-related colleges to determine the factors which influence men for the ministry. The pastor is the chief influence. Wholesome religious life at home and an interested pastor will do most to recruit new pastors. The call is usually conceived as a continuing educational process. The modal age of decision is in high school.

James M. Gustafson delineates ten kinds of seminarians ("Theological Students: Varieties of Types and Experience," in H. Richard Niebuhr, et al, The Advancement of Theological Education. New York, Harper, 1957. pp.145-173) 1. Parents, pastor, and home congregation decided for him he will make a good minister. 2. Seminary is to heal his own disturbed mind and spirit. 3. One good in personal relations seeks prestige and success from a ministerial career. 4. A successful youth leader now completes requirements for ministerial status. 5. One decided at an early age, from divorce from the world, sheltered by pre-ministerial group in college. 6. Zealot wishes to share what he found: good news of the gospel. 7. One pursuing intellectual problems with a searching mind in seminary as a good place. 8. He sees the church as an institution bringing healing for social and personal evils of the day. 9. He seeks adequate faith to bring order into intellectual and moral confusions in his personal and academic career. 10. Rare student of mature faith who lives knowing God who saves and justifies, wants to be an adequate servant of the Lord.

W. Norman Pittenger wrote in 1954 of "Today's Theological Student" (Christian Century, 71:512-3, Apr. 28, 1954): 1. He wants to be told: the authority of the professor. 2. Intense denominational self-consciousness, amounting almost to denominational self-righteousness. 3. Lessened interest in the Social Gospel. 4. New realism. 5. Genuine interest in the theological side of Christianity. 6. Dedicated man.

Pittenger depicts a quite different person in 1967 ("Theological Students Today," Christian Century, 84:527-29, Apr. 26, 1967). The student "hates the church" and its mechanical ways of acting as it seeks to maintain, promote, and establish itself institutionally; and he finds grave problems in reconciling himself to work in it. He is an optimist concerning man's potential in the world. He believes God is in the secular world, and theology's task is to help men grasp that the God and Father of Jesus Christ may be found "where the action is." The student is a "radical, wanting to get to the roots of Christianity" and build again on the basis of God, Jesus, man, and world.

Herbert H. Farmer interprets "Sense of Vocation in the Christian Ministry" (Princeton Seminary Bulletin, 55:12-18, Jan. 1962). Its primary basis is God's own great act of self-revelation in Christ: the nature of his purpose as Love. Revelation does not bypass the dread facts but comes to us through them--birth with massacre; agony in the Garden; death on the Cross; Resurrection that is still mystery. A strong defense against the creeping paralysis of ministerial despondency is the reminder that revelation is a hidden mystery: life and work are not in principle self-justifying or self-explanatory in terms of immediately observable results.

Samuel Southard reports on the struggles of three seminarians to develop their own identity as men of God after personal success in student and religious activities. Each had to struggle with perfectionism, and surrender activity as the measure of success ("Spiritual Development of Successful Students," Journal of Religion and Health, 4:154-63, Jan. 1965).

2. Seminaries

A. What is the purpose of the seminary?

"If the contention is correct that the way in which the traditional matter is imparted is crucial, then it is clear that university degree courses are irrelevant. They are concerned with academic matter which can be objectively tested, not with communication, relevance, or pastoral implications. There is little place in a university course for the kind of staff/student discussion about the contemporary world and the Church within it which is essential in training for the ministry. This really is the main purpose of the theological college community. It must be a community where worship and pastoral care have a high priority for their own sakes but where they coalesce with the process of learning and discovery that is taking place. If ordinands are to be asked to do more thinking and experimenting than previously, they must have the security of a free and voluntarily accepted community" (Robin Sharp in Preparing for the Ministry of the 1970's, ed. David Edwards, p.132).

"The accelerating rate of social change requires ministers to be educated for greater tolerance of ambiguity, for openness, and for the ready assumption of responsibility in strange circumstances where existing guidelines are few." Professional education for ministry is a single task with four related goals: 1. Acquisition of knowledge; 2. Development of professional skills; 3. personal (human growth); 4. deepening of Christian commitment (Charles Feilding, Education for Ministry, pp.2, 50).

Our aim in theological education is "to enable the students to see for themselves the right way to go about the business of exegesis, to furnish their minds with the exegesis of carefully suggested key passages that show how it is done, and to send them out wanting more and knowing how to get it" (p.72). "This our present system conspicuously fails to do, except in the case of those who are by nature scholarly and maintain their interest in spite of it" (p.77, Leonard Hodgson, The Bible and the Training of the Clergy. London, Darton, Longman & Todd, 1963. 95 pp.)

"The professional schools which have become most great have done so by recognizing that only by abandoning the effort to provide maximum covering of knowledge and technique during the time that the student is in school, and by designing all teaching with the purpose of making the end of the student's formal education the beginning of a vital lifelong education, can this dilemma be surmounted. To this end they have focused teaching upon developing in the student the basic knowledge and the discipline of thought and character which are essential to equip him not merely to learn by himself but to learn with professional depth, breadth and integrity. . . . As they have done this it has become clearer and clearer that the development of scholarly wisdom and of realistic insight and technique can only be brought together through integrity, and cannot wholly be separated either in professional school or in later life without tending to destroy the integrity which alone can guide professional depth and breadth to high ends" (p.120, Elliott Dunlap Smith, "The Fundamental Dilemma of All Professional Education," AATS Proceedings, 1958).

"The general inadequacy of college and university education prejudices every discussion of theological preparation and frustrates every seminary faculty which is dissatisfied with a trade school function and genuinely seeking to provide a competent leadership for the churches" (Franklin H. Littell, "Protestant Seminary Education," in Lee and Putz, eds. Seminary Education in a Time of Change, p.551).

Roger Hazelton holds that the key concept is "Ministry as Servanthood" (Christian Century, 80:521-524, Apr. 24, 1963). Theological education is a lifelong task to which the student is merely introduced in seminary. Every professional minister is a theologian in spite of himself. Theology is an indispensable component of his own self-understanding and operates throughout the range of his work. All professional education is necessarily both practical and academic, but we need to see more clearly their inter-relations. One learns to do by doing: one's doing must be a form of learning.

Basil Moss considers Clergy Training Today (London, SPCK, 1964. 87 pp.). Theological school should train men (1) to be leaders and teachers of personal and corporate prayer; (2) to know their theology and how to think theologically; (3) to use the best techniques of modern education; (4) to be able to exercise pastoral care, and to help lay Christians in the exercise of pastoral care, in such way that theological understanding of this as the work of God is conjoined with contemporary insights; (5) to be able to lead the church in its sensitive awareness of society and in its strategic adaptability to a time of rapid change; (6) to be able to think pastorally as well as theologically about the ordering of the church's worship; (7) to be able to do all these things as a servant as well as the leader of the church (pp.23-25 and 42-68).

"Is the church a remnant or a society? Is it a small, dedicated, covenanted group whose goal is to warn sinners to flee the wrath to come, or perhaps to demand a higher performance (e.g., Church of the Savior in Washington); or is it a parish, Roman Catholic style, in which the Kingdom of God exists in the world and includes the population, even if in a pluralistic society? Theological education . . . demand(s) differing motivation for these conceptions" (John M. Vayhinger in Theological Education, 1:182, Spring 1965).

The objectives of theological education, Robert E. Cushman insists, are primarily to help young men see that the ministry is not so much what one does as what one is, not doing but being. "Theological education is never really to be calculated solely by reference to the functions, even the essential functions of the ministerial task. To be sure, the curriculum will have to remain flexible and thus responsive to the altering circumstances and responsibilities that emerge as the gospel confronts the world and the world the gospel. But the aim of theological education--perhaps of all education properly conceived--is not function but an integral being who can function appropriately. It is not preparing men to do something, even to do something well, but to be something. It is only from fullness of being--Christian being--that we can anticipate a ministry competent to withstand the tendencies to decline and decay within the Church and with inner resources capable of application to the altering functions enforced upon them in their vocation" (p.16, "Objectives of Theological

Education--and Impediments," Duke Divinity Bulletin 26:3-16, Feb. 1962).

Tom F. Driver holds that "no formative word for theological education can be expected from the Church, because the Church is too much on the defensive" (p.297, "Seminary Education: New Purpose-in-Being," Union Seminary Quarterly Review, 22:297-305, May 1967). The seminary is neither a school of science nor a technical school. Its aim is to separate practical courses from the theological as sharply as possible. To synthesize is "the work of a lifetime and the very nature of ministry" (p.301). Seminary should deliberately cultivate tension between things theological and things practical--but not farming out practical training. The seminary has the task of "theological formation"--theological teachers must formulate a viable theology for this century; and the theological faculty must form the theological student: character formation through study.

Roger Hazelton considers "The Idea of a Seminary" (Christian Century, 74:512-13, Apr. 24, 1957). It is not a supply depot or a trade school, but a place of professional preparation. A stereotyped, outdated image of the ministry hampers theological education, especially in curriculum. "Sometimes the task of theological education has been defined as making men into ministers; today it may well be thought of as making would-be ministers into men" (p.513). Seminary means "seedbed": "it is the peculiar property of a seed that it consists more in what it is going to be than in what it now is" (p.512).

James I. McCord holds that the objectives of the seminary in training leadership for the Church are (1) to acquire broad theological culture; (2) to enable the student to think theologically; (3) to open the student to be willing to think through the implications of the Church's message for the life around him and of which he is part, throughout life; and (4) to acquire certain professional competences. (James I. McCord, "Theological Implications of the Relation of the Church and Theological School in America," Princeton Seminary Bulletin, 54:4-11 Feb. 1961.)

In theological education the crucial problem is that with change in church, society, ministry--and our views of all three, tension is high between the kind of minister seminaries produce and the kind of minister which the contemporary situation requires. The tension cannot be resolved until we determine the nature and purpose of the church and ministry in the world (John McIntyre, "Structure of Theological Education," Expository Times, 70:210-15, Apr. 1959).

"The theological school has as its purpose the training of those who will serve in the ordained ministry, and it may serve also to train lay people for their work. . . . The primary purpose of the seminary is to train students to participate in the ministry of Jesus Christ in the church and in the world, to be obedient to the Lord of the church. . . . The proper focus for seminary training is a dual one: engagement or dialogue on the one hand, and intellectual activity which remains objective on the other. . . . If the job of the seminary is properly done, education for the ordained ministry will have only begun with graduation. The continuing education of the minister will occur when the seminary has helped the student during his seminary days to become self-educating" (Randolph Crump Miller, "For the World of Tomorrow," Christian Century, 81:544-46, Apr. 29, 1964).

"Basically it seems as if we must raise again the question of how theological education can transcend its critical character in a more comprehensive and constructive manner. As part of the University and in terms of its own integrity, it cannot avoid the 'critical,' but as an action in which faith is involved, it must extend into constructive and prophetic levels. However else theological education may be described, it is not an oversimplification to say that it is training in faith. The critical activity may strip it of superstition, but only an existential concern for the world, and a creative discipline for the student can justify the massive labors of theological faculties and make them worthy of the term 'prophetic'" (Samuel H. Miller, "The Prophetic Responsibility of Theological Training," AATS Proceedings, 1962, p.227).

In a useful summary article Stephen G. Mackie of the World Council of Churches staff relates "Patterns of Ministry and the Purpose of a Theological School" (Theological Education, 2:82-88, Winter 1966). After a critique of Richard Niebuhr's "pastoral director" and "purpose of the church" as inadequate, Mackie sets forth in brief nineteen implications of future patterns of ministry for (1) the content and structure of theological education, (2) the school as a community, (3) theological curriculum, and (4) the place of the school in the life of the church.

"The American Protestant theological seminary at its best aims to conserve and to advance knowledge in the field of religion, provide students with the means of education for relevant Christian ministry, offer churches a center for disciplined reflection, and stimulate society to think of its tasks in a theological perspective" (Howard Schomer, Theological Education, 2:28, Autumn 1965).

"The Seminary is a community with the best teachers, curriculum, facilities, and environment it can provide, organized to assist the student in his growth as a minister of Jesus Christ" (Statement of Purpose, United Theological Seminary of the Twin Cities).

B. How should seminaries develop curricula and teaching methods?

"An effective ministry is one that through example, precept and service so represents and interprets the tradition and life of the Church as to unite believers in worship, service, fellowship and Christian living that makes the Christian gospel real and persuasive for the redemption of individual lives and for the ordering of all human relations in harmony with God's will, so that his Kingdom may come and his will be done in earth as it is in heaven." Educationally this requires an understanding of (a) origin and history of the church and of the nature of the Christian gospel; (b) needs of individuals and society, and the relevance of the gospel to the solution of these needs; (c) forces at work in the social world of our day and what they do to and demand of religious spirit; (d) place of organized religion in society and of the processes by which it may make its contribution to contemporary life; (e) the nature and development of human personality and of the spiritual meaning and goals of human life (Hermann N. Morse, "The Integration of Education for the Christian Ministry," AATS Proceedings, 1948, p.99).

"I believe we must learn to present more and more of our doctrinal teaching, especially about God, man, and history, through the issues of social ethics--which is not, after all, so very different from what the eighth century prophets were saying. But what in our present teaching of theology is equipping the clergy to do that?" (John A. T. Robinson, "The Teaching of Theology for the Ministry," Theology, 61:486-95, Dec. 1958).

The key problem in theological education of Protestantism in the USA and Canada, said Niebuhr, Williams, and Gustafson (The Advancement of Theological Education, Harper, 1957. 239 pp.) is "providing and maintaining the most able corps of teaching theologians and theological teachers possible" (p.203). The numerous concerns of theological education "can be met only by gifted, concerned, thoughtful, and experienced scholars and teachers, solving them daily and annually in their personal meetings with subject matter and students, in their communal adjustments of institutional processes" (p.202).

Henry Babcock Adams explores two theologies of Christian mission and their methodological implications. One holds that God's purpose is to secure human obedience, and the mission of his people is to secure compliance to God. The other theology sees as God's purpose a freely given response to his free grace, and mission is the same. The former is paternal, manipulative; the latter is fraternal, non-compulsive, with leadership as collegiality. Opting for the latter, Adams sees theological education as starting with the learner's deepest questions, not subject organization; as concerned with facilitative learning; and as a lifetime engagement of colleagues in continuing discovery ("Christian Mission: its Nature and Implications." New York, National Council of Churches, 1966. 8 pp.).

John C. Bennett relates "Theological Education and Social Revolution" (Theological Education, 3:286-87, Winter 1967). "The basic affirmation that I want to make is that preparation for participation in the social struggles and decisions of our time still comes from biblical and theological sources. Present participation needs to be weighed against the responsibility to study; it is now or never for most students so far as the opportunity to build a foundation of learning on which they can build with confidence.

Dr. Bennett continues: "The Christian faith is not something that each generation makes up for itself nor is it a matter of private choice. It is response to what is given in the revelation of which Christ is the center. I believe that the understanding of the meaning of Christ for our time must come out of continuous interaction between what we study in the biblical and historical sources and our contemporary experience. The teaching of these subjects should be done by sensitive modern men who participate in the events of this time as they interpret the events of other times.

"I do not mean that we should homogenize our faculties and scare away the more detached scholars. We need many types: the more cloistered scholars as well as the very relevant professors who probably spend too much time in the air and on the air. As president of a seminary, I think that it is my job to lean over backwards to make sure that we have our share of the scholars of the traditional type. It is very easy to slide downhill and become so contemporaneous that we are no longer able to bring fresh illumination from the Christian revelation to the contemporary scene. When I see the way in which theology has moved in my own lifetime from one overcorrection to another three or four times, I feel the need of historical perspective even as we try to be most contemporary."

Keith R. Bridston relates "Form and Function in the Training of Ministers" (no place, publisher, 1966? 13 pp. mimeo), arguing for functional criteria in all theological education for all types of ministry, asking always what the profession of ministry is and requires, and engaging in spiritual formation and ideological indoctrination to produce full professional proficiency and integration in the practicing minister.

Harvey Cox assesses "The Significance of the Church-World Dialogue for Theological Education" (Theological Education, 3:276-77, Winter 1967). "The teach-ins showed how creatively students and faculty can work together in setting up curricula built around issues the world will not permit us to ignore. Only a few colleges have absorbed the educational lesson of the teach-ins. In theological education, why would it not be possible to give students limited amounts of time to work up position papers, take sides in a political dispute, produce a TV program, lobby for or against a new synod executive? This would counter the disastrous notion, often implanted by current modes of theological education, that theology is accumulated information useful only to be handed on again but having no relation to faithful decision-making.

"The greatest defect in theological education today is that it is too much an affair of piecemeal transmission of knowledge and skills, and that, in consequence, it offers too little challenge to the student to develop his own resources and to become an independent, lifelong inquirer, growing constantly while he is engaged in the work of the ministry." This was the judgment of Niebuhr, Williams, and

Gustafson in 1957 (The Advancement of Theological Education, p.209). It is cited by Charles Feilding in 1966 as still valid (Theological Education, 3:139, Autumn 1966).

Feilding continues: "What has become clearer since that time is that practice of ministry in a limited area together with critical reflection upon it is another indispensable element in education for ministry. This cannot be achieved by the mere addition to the curriculum of practical 'subjects' nor by the extension of field work with inadequate supervision. A professional school cannot rest content with clarifying the concept of ministry; it must also provide opportunities with others for its practice under supervision. Ministry must be learned not in protected areas but in places where it is open to uncertainty and failure" (p.139).

In an earlier paper Feilding treated "Supervision as an Educational Method in Theological Education, including Continuing Education," (AATS Proceedings, 1964, pp.57-62), proposing a trial model for professional education of ministers with the key: supervision by men "qualified in theology and behavioral sciences, and by direct experience both of receiving supervision and of giving it in a training situation." The goals of supervision are three--to help the student "to understand himself, or to learn the management of his own emotions under stress in ministry"; "to improve his relations with others; to understand the cultural limitations of ministry; to learn methods appropriate to the varying situations of individuals, of cultural milieus, etc."; and "to evaluate his pastoral practice by means of theoretical knowledge."

"If the pastor is to be an enabler of change, then as Harvey Cox has suggested, he must have a theology of change that is adequate to the contemporary secular situation in which he works. But the process by which this particular theology is communicated to him needs to be developed with regard to the ways in which he will be communicating with other people. If we expect him to speak meaningfully about regeneration within a personal dimension or renewal within a metropolitan dimension, then to some degree, the quality of this newness must be a personal fact, for him, personally experienced, through modes of communication which he can expect to use as tools" (John C. Harris, "The Parochial System: A Dilemma for the Churches," unpublished paper, p.32).

J. Richard Flowers proposes that "our teaching methodology should reflect a basic methodology for ministry. It means that we should relate to the student in the way we would have him relate as a pastor. It further suggests that learning occurs in relationship and that students need to be able to work out their problems of authority, identity, competence and meaning in relation to and vis-a-vis the faculty" (p.17, Crozer Voice, 59 #2:17-18, Apr. 1967). The Blizzard studies reveal that the majority of pastors and teachers model themselves after their seminary professors. If this be true, we need to take seriously our relationships with our students, for they may be learning as much from us over a cup of coffee, or observing how we handle conflict as they do from listening to lectures and doing reading assignments. "Our method of teaching should provide him with an adequate model of ministry" (Flowers, p.18).

Thomas W. Klink observes: "The assumption that the learning situation should simulate the setting in which the student will eventually function professionally, though initially promising, has proved fruitless. For craft apprenticeships this may hold true, but for professional education it does not" (Klink in Education for Ministry, by Charles Feilding, p.210).

Hugh Hartshorne records his judgment that "what is going on is neither theological nor education" ("Theological Education and the Churches," Religious Education, 49:340-49, Sept. 1954). Any fundamental reconstruction of theological education must begin with the problem of the church. In seminary any learning that takes place is a function of the abilities, past learnings, needs, interests, and motivations of the learner, about which very little is known. This might be called the take-it-or-leave-it concept of teaching. It is not education, which is deeply concerned with the product of teaching. It is not education, which is deeply concerned with the product of teaching. Among the most important things to be learned in any teaching-learning situation are skills in thinking about the subject matter under consideration, and the motivation to continue to learn and to think about it after leaving seminary. There is good evidence that these things are not learned. The issue is not a debate about ministry as calling or profession: "If a man is called, he is called to give his best. He cannot give his best without suitable training. . . . It is easy enough to invent ways which might be adopted to bring the learning of needed skills up to the professional level. It is much more difficult to bring such inventions to the point of production. Schools don't like to let even their own alumni get a toehold on the job of the school, and the churches are leary about the wild-eyed theories of seminary professors. Yet without aggressive and constructive action of some kind, the needed cooperation between these mutually dependent institutions will not be effected, theological education will not become professional education, and the churches will go on reproducing the out-worn patterns of a by-gone age" (Hartshorne, pp.345-346).

Hans Hofmann proposes a curriculum of theological education in three stages: (1) academic foundations; (2) contemporary dialogue (independent reading and seminars on doctrine, ethics, and pastoral theology; plus practical, paid experience in different kinds of communal and pastoral work); (3) supervised internship. Each phase would be two years in length. A comprehensive exam on knowledge, after phase one; an exam on ability to use theological knowledge, after phase two; and ordination after the third phase. ("Religion and Mental Health," Journal of Religion and Health, 1:319-36, Jul. 1962).

Paul E. Johnson sees "Clinical Pastoral Training at the Crossroads," (Journal of Pastoral Care, 16:65-71, Summer 1962). The choice is isolation or integration. If the latter, (1) incorporate CPT into theological education, extend faculty discussion and participation and integrate clinical experience with academic and professional learning; (2) experiment with forms and content of education for pastoral ministry by integrating CPT with field work, pastoral care, religious education, social ethics, and theology; (3) enlarge concern and participation of the entire faculty in the ministry of pastoral care in school, church, and community.

Russell J. Becker reports on Yale Divinity School's "In-Parish Pastoral Studies 1960-66" (Theological Education, 3:403-18, Spring 1967). Basic features are: in the Middle or Senior year one-half the student's academic work is taken in practical courses correlated with a field assignment in a nearby church with 1-3 other Yale Divinity students; their supervising pastor is on the faculty; the congregation is a teacher; scholarship support comes from the university and the churches. This appears to be a promising pattern of theological education for pastoral ministry.

Graham Neville reflects on "Training for a Prophetic Ministry" (Theology, 61:324-27, Aug. 1958). Present training is wrong in content because related to contemporary society in only an accidental way; and in method because it does not train men for further study when exiled from centers of academic life, nor develop "the essential gift of forcible speech" on both formal and informal occasions. "The theological course is now framed on the supposition that men must be taught as much as possible as quickly as possible, since they are unlikely to do any study after ordination. It ought rather to ensure an irreducible minimum over the whole theological field, encouraging real exploration in some special subject, and stimulate a hunger for reading theology which will remain for life. And at every point the ordinand should be faced with, indeed involved in, the society to which he is called to minister" (p.327).

James Hastings Nichols reflects on "Protestantism and Theological Education," (AATS Proceedings, 1952, pp.110-117). "As seminary teachers we may not be doing as good a job as we should but our products seem to be distinctly more effective than men who have not endured our ministrations" (p.110). "It is on this learned ministry, in human terms, that the influence of Protestantism on American society and culture depends. This is our thesis as to the importance to the church of this little trained aristocracy of our ministers" (p.110f.). Yet the proportion of college graduates and seminary graduates in ministry is declining: "both relatively and absolutely the level of competence in the ministry has declined and is declining" (p.112). "If we were really serious about our commission as theological teachers, we would use our opportunities for reflection and perspective toward the reshaping of church life. But to an overwhelming degree we take the institutional churches as given, conceive ourselves to be their servants as they are, and trim the gospel to fit their inherited inadequacies" (p.117).

Paul W. Pruyser writes of "The Psychological Disciplines in Theological Education" (Concordia Theological Monthly, 34:472-478, Aug. 1963). In four ways the "personality sciences" may be relevant to theological education: (1) as a basic science; (2) as applied science; (3) as participant in an interdisciplinary dialogue; (4) as a form of knowledge and skill which might facilitate the personal and professional maturation processes of the future minister.

Charles W. Stewart considers "The Relevance of Clinical Pastoral Training for Theological Education" (1959 Fall Conference, Institute of Pastoral Care, Framingham, Mass., p.61-75). Three unique contributions of CPT to theological education: (1) practice in the role of minister; (2) close supervision of that practice; (3) dialogue between the Christian faith and the behavioral sciences. Three responsibilities of theological education for CPT: (1) integration of theological training for the student; (2) research using clinical data gathered by CPT; and (3) use CPT's learnings about practice, supervision, and dialogue.

Reuel L. Howe relates "Theological Education and the Image of the Ministry" (in Keith Bridston & Dwight Culver, eds., The Making of Ministers, pp.207-27). The true focus of ministry is men's search for meaning in life; and theological education has as one purpose the training of ministers for that dialogic task. Lay involvement in training of ministers is needed, to awaken the clergy to the questions men are asking or need to ask, and the meanings they find or could find in life. Dialogic education may bring revolutionary change to theological education.

Robert T. Handy believes that "all members of the theological faculty should devote some of their prime time, energy and attention to their roles as general theological educators as well as to their work as experts in a given discipline." All must help to work out broad, coherent doctrine of ministry for today and tomorrow, and to theory and practice of professional education for the minister. The crisis of ministerial identity may root (in part) in being rated second class by the high standards of academic specialists of seminary faculties. The faculty members often see students as fragments, not whole, human beings ("Involvement of Entire Faculty in Professional Education," 9th Biennial Conference, Association of Seminary Professors in the Practical Fields, 1966, pp.25-34).

The professional theological curriculum must provide a student both opportunities for learning, and standards and tests of performance in four areas; (1) knowledge of Christian faith and life in past history and of society in which now they must be expressed; (2) practice of some ministry or ministries under supervision; (3) personal human growth among other selves; (4) development of a Christian style of life and the means for its support (Charles Feilding, "Education for Ministry," 9th Biennial Conference, Association of Seminary Professors in the Practical Fields, 1966, p.5).

Elton Trueblood describes the theological program at Earlham College which emphasizes (1) intellectual life in common (both faculty and students hear all lectures); (2) religious experience in common (meals and worship); (3) genuinely graduate work; and (4) serious preparation for the equipping ministry ("New Departure: a Quaker Seminary," Christian Century, 80:531-2, Apr. 24, 1963).

C. How do the seminaries relate to the new emphases in ministry?

Marshal L. Scott believes that theological education should provide (1) solid grounding in fundamentals of our faith, (2) sound analysis of modern man, and (3) skills of leadership ("Training for an Industrial Society," Theology Today, 13:189-99, July 1956).

Mark Rich in "Training for the Urban Ministry" (Christian Century, 81:148-49, Jan. 29, 1964) dealt with five criticisms of the seminaries by urban church leaders: (1) seminary does not teach students at the point of relevance to the work for which they are preparing; (2) seminarians do not graduate as free men; (3) seminary gives answers without giving understanding of questions; (4) students know what others teach, but have little belief themselves; (5) students are not taught to know the world.

David S. Schuller offers "A Critique of Theological Education in the Light of Changing American Culture" (Concordia Theological Monthly, 35:687-700, Dec. 1964). Criticisms of the seminaries: (1) they fail to provide an understanding of the context in which ministers must work; (2) the approach to the ministry emphasized by the seminaries has been primarily to individuals in conditions of special need; (3) seminaries are not succeeding in training men to theologize about life as they experience it; (4) where seminaries overly professionalize a man, he tends to withdraw from life as it is lived among his people; (5) current seminary training is likely to produce clergymen who are personally overly sensitive; (6) seminary training is oriented to specific sets of institutional patterns; (7) emphases in seminary training often no longer match the needs of the changed cultural scene; (8) seminaries fail when they do not instill an awareness that clergymen must continue to learn.

Schuller comments: With rapid cultural change, seminaries must continue to define their goals. The problem is intensified because it involves a task of definition for the whole church. Most seminaries designed their programs as a process of training men to become pastor-theologians. New critiques are not merely a call for activism. Seminaries now are not the only agency for ministerial training. They must take seriously the call for dialogical communication, must investigate the processes by which they can pursue scientific study of theology and yet keep alive within students the warmth and passion necessary for the true minister.

James P. Morton, director of the Urban Training Center, records his judgment: "Our present seminaries are, in my opinion, the single most serious block to effective urban training for the ordained" (The City Church, 15:3, Jan-Feb 1964).

Olin T. Binkley writes of "The Education of Ministers in Contemporary Society" (Theological Education, 3:265-66, Winter 1967): "At this stage in the accelerated process of social change the church is subjected to exceptionally critical scrutiny and ministers are exposed to incompatible expectations. They are severely tempted to forget the theological and moral dimensions of social issues, to accommodate the gospel to the presuppositions and incentives of the culture in which it is proclaimed, to subordinate the ethical norms discoverable in the primary documents of the Christian faith to popular patterns of behavior, and to lose the pearl of great price."

"Theological education can no longer be thought of as preparation of a 'set-apart' ministry. Professional training has no relevance without institutions in which professionals may exercise their vocations. Theological education will have to focus on the total ministry of Christ. If special gifts and situations call for institutional support, some men may receive special ordinations. So far as the actual work of theological schools is concerned, they will miss the point if they assume that they are training men for a professional role" (Gibson Winter, "Theological Schools," The Making of Ministers, ed. Bridston and Culver, p.163).

D. What innovations should seminaries introduce?

Four seminary presidents were asked to anticipate "the seminary in ten years" (Union Seminary Quarterly Review, 22:329-45, May 1967). John C. Bennett, President of Union Seminary in New York, wrote: (1) no radical change in the balance of subject matter of the B.D. curriculum; (2) the major purpose of the seminary is preparing men and women for concrete leadership ministries in the church; (3) experimentation in patterns best for relating theological disciplines with church and world. "I refuse to separate B.D. and doctoral programs and faculty: both groups benefit from interaction." It is important for Union to encourage cooperation with Columbia University and other schools for scholarly meeting.

John B. Coburn, Dean of Episcopal Theological School, Cambridge, holds that the seminaries should be centers of learning and of renewal in the life of the church. "The formation of an institution in which theological education can be put to the use of the Church to help in its renewal seems to me to be the goal of the next years" (p.338).

Arnold B. Come, President of San Francisco Theological Seminary, expects in a decade displacement of seminaries by theological centers whose total environment reflect the function and goals of sensitivity training focused on three areas and relations: (1) the length, depth, and breadth of the Judeo-Christian event; (2) contemporary culture in which that event is reshaping, reincarnating itself; (3) society that is the medium for that reincarnation. Theological study will be involved with all forms of human inquiry by the university. Clergy-laity distinctions will be past, theological education will be for both professional and non-professional. Specialists will be trained in theology and one other field of specialty. The center will aim for orientation, direction, and synthesis.

Samuel H. Miller, Dean of Harvard Divinity School, makes five points: (1) the reforming spirit seen in Roman Catholicism will exert itself with the same vigor in Protestant theological education; (2) the seminary must organize the redemptive powers of faith to meet crisis; (3) create larger synthesis of truth, to bring coherent meaning; (4) face the major problem of our age--the seeming irrelevance of religion in technological culture; and (5) develop interest in "phenomenology of religion"--worship, prayer, counseling, service.

Walter Wagoner offers "A Model for Theological Education," Theological Education, 1:90-95, Winter 1965), with these criteria: top graduate education standards, fewer schools, better students, involved with culture, and an ecumenical setting. The proposed model should be located in a university, with courses taught by university faculty. Houses of study (Orthodox, Roman, Anglican, Protestant), not under university control, would have three resident tutors and scholars to supplement university education as places of prayer and spiritual formation and centers for all examinations and procedures related to ordination. Theological students would not live in separate dormitories nor eat in special refectories nor use a separate library. The program would award a doctorate at the end of the fourth year.

Granger E. Westberg proposed a 44-month program ("The Need for Radical Changes in Theological Education," in Hans Hofmann, ed., The Ministry and Mental Health, pp.167-82). A clinical intern year has problems: uniformly high standard of experience is hard to produce, especially since supervision is the key; twelve months may be too long for some types and people; it provides only one church experience for a student; the pastor is often too busy to supervise; the student is isolated, not with a group in learning; no good examining procedure has been developed; and seminary faculty is not involved with the student away. "Because the clinical aspects of the intern year have proven so vital in the teaching process, we ought to use the basic ideas of the internship more effectively throughout the entire four-year period. Why limit the student's clinical experience to only one church and why isolate the clinical experience from the seminary?" Over 44 months a wide variety of clinical expeiences and classroom learning can be combined, to integrate theory and practice and relate theological education more closely to the life of the churches. A doctoral degree would be awarded.

George W. Webber expressed "Hope for the Seminary: From Renewal to Mission" (Union Seminary Quarterly Review, 22:319-28, May 1967). "Clergy must make time to equip the remnant in his congregation for their task in the world and to enable those who are prepared to live as agents of reconciliation. His job is to help men get where the action is and to equip them with biblical and theological understanding of what they are called to be and to do" (p.320). The great body of members "still await an authentic call that only Christ can offer . . . to an authentic missionary vocation as men in Christ" (p.320f.) The Metropolitan Intern Program (with 40 participants in 1966-67) is a two-year pre-seminary program with five elements: (1) hold secular jobs; (2) live and try to relate to life and problems in East Harlem; (3) participate in one community organization working for justice and brotherhood in East Harlem or city or job; (4) participate in a congregation as laymen; (5) spend two evenings per week in intensive seminars (requiring 6-7 hours preparation) about the meaning of life in metropolis and how Christian faith gives reference frame to secular culture and how the Church relates to metropolis. This breaks three cocoons: family, academy, church.

Webber continues: Protestant formation involves (1) new appropriation of the Bible in corporate study; (2) seminary faculty in small, informal seminar each year on a subject of personal interest and present research; (3) use of case method to involve and give concrete analysis; (4) help form "habits of the Christian life" with the seminary community as teaching vehicle about the style of life.

Ernest C. Colwell offers "A Tertium Quid: the Church's Seminary and the University" (Theological Education, 1:96-103, Winter 1965), arguing against an isolated seminary and Wagoner's "house of studies" at a university, and positing a seminary as the church's school, functionally related to a university graduate school with two faculties interrelated, dedicated to academic excellence in university terms, separated in government, curricula, and degrees.

Wilhelm Hahn considers "Theological Education and the Nature of the Church" (Encounter, 18:167-73, Spring 1957). Structural reform of theological education meets resistance from seminary faculties, pastors already in office, and congregations opposing big changes in the work. Reform must deal with non-theological factors in its environment: religious tradition, sociological structure, the educational system of the nation. Theological education requires a certain independence from the organized church and its daily demands, or it will become merely a training program. The greatest obstacle is obtaining teachers with thorough knowledge of economics, sociology, and psychology, and capable of teaching these in a way fruitful for theology.

George F. MacLeod writes a "Postscript to Chapter Five of Only One Way Left," (Theological Education, 1:81-82, Winter 1965). Theological education should bring teachers and students together in community with chores as part of the pattern. The first year main aspects of the four present disciplines would be covered. In a long summer the students would work in heavy industry with no classes. The next winter would be involved in a large city parish, visiting, working with youth, and other activities, with one lecture per day. A final year on campus would be devoted to study of theology, training the devotional life, and pastoral training in light of experience. No formal exams would be given, but "formal assessment by other means." The staff must (1) have ministered in a city charge, and (2) prepare to go back to the parish after five years and make way for new staff.

E. What responsibility has the seminary for lay theological education?

Stephen C. Rose has been "Listening to the World's Alarm Bells" (Union Seminary Quarterly Review, 22:307-18, May 1967). Seminaries are a part of the church. They should become functional training centers: a basic year or two should be offered there, with advanced academic work at university and the seminary as training center for its environs. The seminary should become lay training center in the basic training year. Theological education must become more unified (concerning the nature of the church, ministry, ordination) and more diversified (each seminary should specialize). For now, theological students must organize themselves in self-conscious cadres. "The Church as a whole has not yet reached a sufficient level of self-definition and specialization to enable the true mobilization of seminaries to do the job that needs doing" (p.318).

"The Seminary for this age must be a theological center for the whole believing people. It must train lay leaders as well as clergy. It must move beyond the mindset of the 'normal' parish to equipping the several ministries which implement the church's total mission." (Franklin H. Littell, "Protestant Seminary Education," in Lee and Putz, eds., Seminary Education in a Time of Change, p. 548).

Elmer G. Homrighausen notes that choice laymen want and need a higher level of theological education than parish or adult education offered by the university. Seminary may be such a resource, with a program not designed for parish ministry ("No Monopoly in Theological Education," Christian Century, 74:514-5, Apr. 24, 1957).

James Sellers relates "Our Reluctant Laity and the Seminaries" (Christian Century, 81:551-2, Apr. 29, 1964). The church needs a cadre of theologically educated and ethically responsible laymen, and seminaries should provide such education for qualified laymen, especially those who continue to think of themselves as laymen. The only exception is the "dilettante," out to taste another experience. College degree would be pre-requisite, and the same work level as the B.D. program. Some would be with B.D. students, other courses separate.

Howard Schomer opts for "Theology for All the People" (Christian Century, 76:475-77, Apr. 22, 1959). Theology faces two dangers: professionalization (the jargon of "ins"); and privatization (mine alone). As American theology rediscovers church, Bible, and laity, a major need of seminaries is theological education for laity.

Keith Bridston makes the point: "Theological training is often judged according to the past; the present studies show that it must be judged according to the future. It is mission and not history which sets the standards for relevant theological training. ("Discussions on Theological Education; an Ecumenical Survey," Encounter, 18:152-66, Spring 1957).

Gibson Winter suggests that seminaries can only be viable structures of training if they participate in the missionary task for which they are educating their students. Some necessary elements for a dialogic framework of preparation: (1) theological reflection and ministering can no longer be insulated from one another--the one in the seminary precincts and the other in the parochial institutions of another age; (2) there needs to be faculty involvement, "at crucial points with the men whom they are preparing for the ministry and focused around the specific role of their own discipline in the mission of the Church"; (3) "the development of the Church's ministry cannot be confined any longer to a training of clergy in isolation from laity. . . . There can and should be, of course, periods of theological work in the quiet of an academic situation, but such reflection becomes integral to training for the ministry when it is set in the larger context of such objective involvement in mission and ministry"; (4) training for the ministry is "training in apostolate and servanthood. It can no longer be conducted in isolation from that context; in fact, ministry and mission are actually to be developed in the process of training, and this is the joint task of faculty, students, pastors and laymen" (quoted by Colin Williams, Where in the World? p.35).

Edward E. Thornton considers "The Place of Clinical Pastoral Education in New Plans of Theological Education" (Journal of Pastoral Care, 20:16-23, March 1966). In 1937 Protestant Episcopal Divinity School in Philadelphia began a "New Plan of Theological Education" with every B.D. student in Clinical Pastoral Education one quarter per year--juniors introduced to supervised ministry in a general hospital, middlers in mental hospitals, seniors supervised in a parish setting. Two assumptions were made: (1) the model of seminary is the professional school, not the graduate school of religion; (2) CPE has a great contribution to make if used massively in B.D. education. The plan was abandoned seven years later. Augustana Theological Seminary after 25 years' experience with required one-year internships on an apprenticeship model concluded that they have little educational benefit. A professional doctorate (as Claremont's Rel.D. or University of Chicago's D.Min.) "promises to touch all seminarians, but at a point of secondary need. The major need of seminarians is not for the conferred authority represented in a doctor's degree but for the inherent authority of personal authenticity and interpersonal adequacy. The seminarian's fundamental need is for a realistic sense of competence in ministry with individuals and in providing leadership in the field of social change. Proponents of the professional doctorate offer little hope that their new degree programs have asked the right questions about professional competence, much less constructed possible answers" (p.20-21).

Thornton continues: "Declining seminary enrollments may prove to be a boon to the churches, if our anxiety is creatively invested in the reformation of the goals and methods of theological education. Wide agreement centers on the goal of building men who are authentic persons, adequate in human relations as well as in academic disciplines. The methods employed to achieve our goals prove our integrity as churchmen and as educators. In this sense the crisis of theological education today is a methodological crisis. The experts on methodology in the field of supervision are the accredited chaplain supervisors. Hopefully, we shall see a rapid increase in collaborative planning by theological educators and clinically trained supervisors for a truly professional education of tomorrow's ministers" (p.23).

F. What is the Roman Catholic view?

The Roman Catholic concern for theological education is restated by Vatican Council II in its "Decree on Priestly Training" (Oct. 28, 1965): "All forms of [seminary] training, spiritual, intellectual, disciplinary, are to be ordered with concerted effort toward this pastoral end."

James M. Lee and Louis J. Putz share their conviction that "no permanent or effectual reform and renewal within the Church can transpire unless there is first a reform and renewal within the seminaries" (p.557 of their Seminary Education in a Time of Change. Notre Dame, Fides Publishers, 1965. 590 pp.)

Stafford Poole (Seminary in Crisis. New York, Heder & Herder, 1965. 190 pp.) proposes resident houses on university campus, all courses taught in the university, with daily life ordered to greater orientation toward parish life, seeking to reunite the training of the priest with the training of Catholic laymen. The priest needs (1) intellectual adaptability; (2) intellectual achievement; (3) liturgical understanding; and (4) to be a modern man in touch with life. The first duty of seminary faculty is to prepare and teach classes well; and the second is to establish meaningful relationship with students, in communication, accessible for interchange.

Karl Rahner offers Theology for Renewal: Bishops, Priests, Laity (New York, Sheed & Ward, 1964. 183 pp.). Theological education lacks a center for its many specialties, so needs to reconsider the process of training theological students: (1) separating the training of pastoral priests and the education of a scholarly theologian; (2) the goal for pastors involves lightening (removing ballast), concentration (reorganizing curriculum), and deepening (by pastoral orientation to teaching). Rahner pursues the first point at length in Mission and Grace (v.2, p.172): "The identification between the training of a pastoral priest and of a scholarly theologian must be abolished. . . . It is only if we are resolute and ruthlessly honest in abandoning this ideal . . . that we shall be free to discern the proper goal to be set before the training of future pastors. . . . Basic training . . . would be so limited in quantity that it would be able to be as profound in quality as it needs to be to serve our needs today."

3. Personnel Practices in the Church

A most useful symposium regarding personnel practices in the church is The Church and Its Manpower Management, ed. Ross P. Scherer and Theodore O. Wedel (New York, National Council of Churches, 1966). Its articles include "A Church Manpower Program" by Scherer (pp.9-20); "Career Development: Life Stages, Developmental Tasks, and Individual Differences," by Donald E. Super (pp.65-74); "Personnel Services in the Church - a 'Systems' Approach," by W. W. Braunwarth (pp.29-35); and "Foundations of Ministry," by James M. Gustafson (pp.21-28).

Gustafson stresses that religious intentions must be institutionalized: our basic faith must move to statements of purpose and to deeds. Normative purposes must always be kept in view as they are translated into activities. His article studies (1) mobility of ministers, (2) continuing education, (3) collegiality--the sustaining and informing relationships among ministers; and (4) financial support.

Super sees five life stages: (1) growth (physical, intellectual, emotional; birth to about 14); (2) exploration (trial; 15-25); (3) establishment (advancement; 25-48 or so); (4) maintenance (late 40's; some help in continuing education); (5) decline (50's or 60's).

Robert Edward Mitchell reports "Polity, Church Attractiveness, and Ministers' Careers: an Eight-Denomination Study of Interchurch Mobility" (Journal for Scientific Study of Religion, 5:241-258, Spring 1966). Vertical mobility is interchurch mobility. Broad differences in denominational polity have little effect on various features of interchurch mobility. "Material considerations play an important part in organizing the ministerial labor market or in motivating ministers in their career choices" (p.257).

King M. Wientge offers "A Model for the Analysis of Continuing Education for Adults" (Adult Education, 16:246-51, Summer 1966), viewing continuing education in decades of development: age 20's and under: finding a mate, home, job; the 30's: career and family development; the 40's: status maintenance and enhancement; the 50's: holding on and looking ahead; the 60's: career termination and retirement planning; the 70's: living in retirement.

4. Clergy Income

Ross P. Scherer reports on the Clergy Support Survey by the National Council of Churches ("Income and Business Costs of the Protestant Clergy in 1963," Information Service, 43:1-8, Dec. 5, 1964). Over 5600 parish ministers answered a 52-item mailed questionnaire. The median salary was $5158 plus $1848 added benefits. Salary correlated closely with church size, less with amount of training and experience. Variation between denominations is much less than the extreme within each denomination. Ministers receive little from added gifts of fees, are not likely to work outside their parish, nor to have working wives. Few receive annual increases. Most report sustaining sizable annual loss through inadequate reimbursement for professional car costs.

Wayne E. Oates considers "The Pastor's Money: Selfhood and Ambiguity" (Pastoral Psychology, 16:23-31, Mar. 1965). A pastor can use money as a tangible focus of conversation and covenant for teaching members of his congregation. Money provides a symbolic context in which a pastor can clarify the ambiguity and interpret the spiritual meaning of the covenant between him and his people.

Benson Y. Landis examined "Incomes of Ministers" (Pastoral Psychology, 16:9-13, March 1965), comparing ministers' salaries with incomes in other occupations. Ministers' cash salaries closely approximate salaries of factory workers. Salaries vary with size of church, years of service, and size of community. "It is poor economy for churches to give the minister inadequate compensation. Income should enable a standard of living enabling him to give full time and energy to his difficult tasks."

In a very discerning article Seward Hiltner treats "The Psychology of Pastoral Economics" (Pastoral Psychology, 16:14-22, Mar. 1965). Many pastors' economic decisions respond to powerful but subtle pressures to conformity, which need urgently to be exposed.

Wesner Fallaw proposes that the theological community of the seminary may together examine facts about finances, as a major educational, ethical, and spiritual concern. Students, faculty, staff, trustees, and supporting churches can commuicate freely about financial matters, as one community ("Building the Seminary Family," Christian Century, 69:526-27, Apr. 30, 1952).

V. CONTINUING EDUCATION FOR MINISTRY

Continuing education may be defined as a deliberately conceived program of learning which begins at that time when study ceases to be the person's chief occupation. As applied to ministers, it assumes that they will remain in the primary role of ministry while engaged in study, rather than withdrawing into the role of "student" as a fulltime occupation. In its simplest composition, continuing education may be conceived as systematic, sustained learning.

1. The Need for Continuing Education for Ministry.

The General Board of the National Council of Churches adopted a resolution in 1965 which stated in part: "Among the facts of life of this generation of Christians is the emergence of the ministry as a distressed profession. It is now widely recognized by the churches that one of the most creative responses to this distress is to be found in the rapid, almost spontaneous growth of 'continuing education' for the ministry, as the means whereby the profession learns how to understand and adjust to the stresses and strains of a time of rapid change."

The Anglican Bishop of Taunton expressed his judgment that "an ordinand is in as much need of training in the two years after Ordination as he was in the three years before" ("Post-Ordination Training," Theology, 65:273-6, July 1962).

Another Anglican, H. G. G. Herklots, wrote: "Post-Ordination Training . . . is more important (than sketchy preparatory work in theological school) . . . But the chief difficulty is that of making this post-ordination training a first priority for the men concerned" (p.64). "The Church needs apostles who are also disciples--messengers who are and never cease to be learners. It is not just a question of 'keeping up reading'; it is rather one of discerning a relationship between a living theology and a living discipleship. In this period of post-ordination training a deacon or assistant priest should be encouraged to develop any aptitude which is already his; to make further exploration of fields of study which he has already entered; to test in practice conclusions which have come to him from reading or have been suggested to him by his teachers. He should be encouraged to go on examining the presuppositions on which his ministry is based and the traditions he has found accepted in the parish to which he has gone. He should be given further help with his preaching and speaking and teaching" (in David Edwards, ed., Preparing for the Ministry of the 1970's, pp.64-65).

Henry Babcock Adams traces "The Emergence of Continuing Education" (New York, National Council of Churches, 1966. 10 pp. mimeo). Four factors caused the rapid development of continuing education for ministers: (1) theological ferment; (2) rapid social change; (3) the knowledge explosion; (4) communication means. Continuing education brings together theoreticians and practitioners for dialogue on ministry, creates new centers for theologizing, as representatives of both gathered and dispersed people of God meet. The movement emphasizes how one learns, with growing independence, with increasing satisfaction in learning.

C. Thomas Spitz holds that "programs of continued theological education are a critical need of the special ministries" (p.396, "Theological Education and the Special Ministries," Concordia Theological Monthly, 36:385-97, June 1965).

Reuel L. Howe explores "Theological Education After Ordination" (in Hans Hofmann, ed., Making the Ministry Relevant, pp.133-169). Pre-ordination training is naturally limited by the distinction between theological learning and training for the ministry; and by difficulties in preparing men for an experience they have not yet had. Feedback from ministers show some satisfactions experienced, but also problems with images of the ministry, their inadequacies, the problem of irrelevance and of communication blocks. If the minister is trained to be coach or prompter of the laity in ministry, and if he learns to be a dialogist rather than monologist, many of the problems are eased.

Glenn L. Whitlock reports on "Consultation with Pastors Seeking to Demit the Ministry" (Report of Pastoral Services Committee, Synod of California, Southern Area, 1966. 7 pp. mimeo). Four factors account for the decision to demit: crisis of faith, personality, occupation, institutional church. The first often arises as the pastor began to look at the kinds of doubts a person must experience in order to arrive at a mature faith of his own. Some evidence is found that some men have not "had sufficient opportunity for continuing education of a serious nature, and had not provided an adequate amount of time for continuing study" (p.2). The Committee proposes a study of continuing education opportunities "to help prevent the crisis of faith which occurs due to the impoverishment of the mind and spirit" (p.6).

Continuing education seeks to serve five purposes:

1. To continue the education of the ministry beyond formal schooling, in special or general disciplines.

2. To supplement the education obtained in formal schooling, in courses that could not be provided or were not provided.

3. To initiate the education of the ministry in new problems, changed situations, and unique circumstances.

4. To reconstruct motivation, stereotypes, concepts, and patterns which have been faultily learned, or outmoded by changing circumstances.

5. To rehabilitate the person by encouragement to gain or regain wholeness.

(*Proceedings*, National Consultation on Continuing Education for the Ministry, Chicago, 1965, p.18)

2. The Seminaries and Continuing Education.

E. Arthur McAsh made "A Study of Content, Methods, and Procedures of Eight United Presbyterian Seminaries' Continuing Education Programs" (Ph.D., Michigan State University, 1967) with summary, conclusions, and recommendations.

T. H. Hunter editorialized on continuing education (*McCormick Quarterly*, 18:1-2, March 1965). "A program of 'continuing education' must avoid being merely the continuation of an activity that has no particular end but is just somehow self-satisfying. . . . At the heart of any program of continuing education for the seminary graduate is the serious study which should take place daily as he prepares to meet the demands for an effective ministry in an ever changing society. There is no substitute for this daily program of continuing education. . . . Other programs of continuing education, whatever their source or directions should enhance this effort and not in any way attempt to serve as a substitute for it. . . . Whatever is the purpose of theological education at the seminary level, one of its objectives is to assist the student to become a self-learner; to create a life-long thirst for study and growth. No quantity of schooling is an adequate substitute for this."

Daniel Day Williams notes "The New Spirit in Theological Education" (Union Seminary Quarterly Review, 11:33-38, Nov. 1955). "The seminaries are faced with a major task of reconsidering pre-theological training, the content of the seminary courses, and possible ways of extending the educational program for the minister. The modern parish minister needs all the help he can possibly get toward establishing a scholarly discipline and a provision for the growth of his mind and spirit amid the heavy demands of his task. Seminaries must help the minister to lay the foundations for the integrity and dedication of his mind and spirit. A distracted and harried existence as seminary student may prevent the establishment of that foundation" (p.36).

Charles Feilding found that "very few theological schools are either equipped or prepared to accept the burden of responsibility for serious professional education; by tradition they leave the task to the natural wit of the young minister who must take the responsibility into his own hands, aided by whatever provisions for continuing education is made or allowed by his church. The merits of our present system of professional theological education do not lie in the system itself, but in the students who enter the system." ("Education for Ministry," Theological Education, 3:49-50, Autumn 1966)

He continues: "The B.D. curriculum cannot take the place of continuing education. While in the past it was constructed without reliance on this resource, today new possibilities allow for change. The schools do not appear to be retreating to their academic calm and allowing continuing education to take over, instead they are increasingly preparing the student to see his education as a continuing process with solid hope for its support both by the churches and by the schools in ecumenical cooperation" (Feilding, p.143).

Among four major concerns of theological schools Walter D. Wagoner notes continuing education (second only to finances), which must adjust to individual needs, offer opportunity at regular intervals in stretches long enough to be renewing and effective, not family vacation time, with adequate supervision and devotional and community context, and offering a broad range of possibilities. The "minimal" provision should be a fifteen week period each four years ("Time, Tide, and Seminary Priorities," Christian Century, 83:519-21, Apr. 27, 1966).

Robert T. Handy observes that "the development of many programs for the continuing education of ministers is a welcome one for most of us, for we know very well that theological education is a lifelong business. But continuing education may be never quite successful re-education if it is forever trying to overcome the effects of a seminary education which was too departmentalized in the first place and which did not have sufficient emphasis given to the theory and practice of ministry. To attempt to build a life of ministerial service on a divided or a fragmented foundation is a precarious busines. . . . In the face of the incredibly rapid transitions we are facing in both world and church, continuing education is of course a necessity for the minister. But continuing education should not be asked to try to overcome remediable deficiencies in basic professional education for ministers at seminary level."

Handy continues: "If the minister needs continuing education, so do we who teach in seminaries. My own experience is that quality inter-disciplinary cooperation in the direct professional preparation of theological students is a valid and productive form of such continuing education. Much of our own ongoing instruction comes through participation in specialized professional societies and through the reading of professional quarterlies in our own fields. Concrete supplementation along interdisciplinary lines by involving the entire faculty in the professional education of ministers seems to me to be a promising way in which to move" ("Involvement of Entire Faculty in Professional Education," 9th Biennial Conference, Association of Seminary Professors in the Practical Fields, 1966, p.34).

3. The Content and Method of Continuing Education.

"If you teach a person what to learn, you are preparing him for the past. If you teach him how to learn, you are preparing him for the future." We need to rethink the total educational pattern so as to teach in mid-career the subjects which can best be learned there. There is a body of learning which is essential for entry into a profession. There is usually also a body of deeper learning which can be acquired only with experience and maturity. We need to evolve a continuously enlarging pattern of learning, in the minds of the leaders of the professions themselves. "The mind which is fully engaged in the practice of a profession needs to withdraw from that practice occasionally to be stimulated and whetted by the necessity of contemplating theory or seeking deeper understandings" (Cyril O. Houle, "Needs and Objectives of Continuing Education," Journal of Dental Education, 28:304-10, Sept. 1964).

C. Umhau Wolf describes "A New Dimension: Continuing Education" (Seguin, Texas, Lutheran Institute of Studies, 1967. 21 pp. mimeo). Continuing education may be classified as (1) remedial or expansional; (2) vocational or professional; (3) personal or liberating (for personal growth). Its general principles include freedom to experiment; refusal to make the leader a final authority; dialogue--inter-denominational and inter-faith; motivational appeal not to academic grades or social conformity or legal compulsion but to desire for maturity to full manhood.

Basil Moss suggests the content of post-ordination training: (1) prayer, (2) theology, (3) teaching and communication, (4) pastoral care, (5) concern for society, (6) worship, and (7) cooperation with laity. (Clergy Training Today. London, SPCK, 1964. 87 pp.)

Harvey Cox proposes a scheme that "would integrate the present plans for continuing education and lay training into theological education by seeing the laymen and ministers in such programs not only as students but as teachers, and as people who participate not just during a week end or semester back at the seminary but continuously. After an initial intensive period of in-service training, ministers and laymen could be made responsible for teaching and supervising teams of students not at the school but in their own institutional settings. This would correspond in some measure to the 'Master Teacher' plan envisaged by the U. S. Office of Education in which a career teacher, well paid from federal sources, would be placed in a public school with three or four apprentices. The hope is that since innovators do better when they are not alone, real changes could be introduced into the schools themselves. Also, the apprentices would have an identity model and the Master Teacher would not have to leave teaching for administration in order to advance. A parallel program of "Master Ministers" who actually serve parishes or church institutions is possible. Master Ministers would be persons of unusual intellectual competence and innovative power. Their pay and prestige would be purposely raised by the church and seminary so they would not feel they had to go into seminary or college teaching to advance themselves financially or intellectually. The apprentice ministers would be assigned to them. These apprentices would be theological students in the nonschool segment of their education, for whom the Master Ministers might provide a vigorous identity model other than the professor." ("The Significance of the Church-World Dialogue for Theological Education," Theological Education, 3:278, Winter 1967)

George W. Webber urges that the seminary initiate patterns of study and reflection that will equip and sustain a man to grow and deepen in his understanding and commitments throughout his ministry. MUST brings twenty clergy with five years' experience in congregations in a metropolitan area, into weekly 24-hour periods Tuesday noon to Wednesday noon, for (1) Bible study, (2) seminar on nature and mission of the congregation, (3) workshop on practice of ministry: How become more effective agents of change in present ministry? The most urgent form of continuing education is catalyst and supporter for clergy leaving the parish ministry to take secular jobs with a professed intention to be tent-making ministers. They need a disciplined fellowship of study and reflection, or they will not sustain their theological task ("Hope for the Seminary: From Renewal to Mission," Union Seminary Quarterly Review, 22:319-28, May 1967).

Seward Hiltner finds that the trouble with most continuing education conferences, workshops, and lectures is not the topics or speakers or sponsorship but "their temporal limitedness. They inform or inspire or provoke today; but what he does tomorrow about it all is up to the poor minister himself. Even less than did the studies in seminary do they teach him how to go on learning from his continuing professional experience, and analytic reflection upon it" ("Frontiers of Theological Education," Encounter, 23:404-15, Autumn 1962).

4. Special problems.

Michigan State University at Oakland, Mich. has developed a plan for undergraduate collegians to project their own continuing education. During his senior year each student has counsel available to plan a tentative post-graduate educational program. Seminars treat post-graduate educational needs and sources. The Division of Continuing Education of the University is administrator.

Granger E. Westberg asks "An American Academy of Parish Clergy; Why Not?" (Christian Century, 82:557-8, Apr. 28, 1965). He suggests (1) 50 hours per year in workshops, seminars, clinics approved by the board of directors of the academy;

(2) every third year show credits of 150 hours, or lose membership in the academy; (3) dues paid by the congregation; (4) both clinical and theoretical study; (5) raise the level of pastoral esteem for his own work.

Henry Babcock Adams considers "The Needs of Professionals in Continuing Education for Ministers" (New York, National Council of Churches, 1966. 4 pp.), interpreting the response from fifty participants in the 1966 Seminar on Adult Learning at Michigan State University. The needs emerge in five general areas: (1) educational theory and method related to adult learning; (2) psychological and social dynamics that support or inhibit learning and participation in programs of continuing education by ministers; (3) improving evaluation, to increase educational effectiveness; (4) improving instruction, especially as adapted to adults; (5) coordination and development of long range strategy.

Adams also proposed "An Incentive Fund for the Continuing Education of Ministers" (New York, National Council of Churches, 1966. 3 pp.). Denominations and/or ecumenical agencies should establish funds for grants-in-aid to ministers, enabling them to weave many small parts into systematic and cumulative long-term programs of self-development. The pastor's own agency should contribute from its resources, first. Evaluation would be required, when subsequent application is made for grant renewals. This program enables men to choose freely from among various programs. Instead of the congregation supporting agencies of education, it supports its minister in the free market of educational programs.

Dean John B. Coburn of Episcopal Theological School proposes that seminaries in the Boston area establish an Institute for Church and Society, for ministers with 8-10 years' experience, for one or two semesters' study of social issues arising from their ministry, such as housing, civil rights, employment, unions, abortion, drugs, divorce, politics, and community relations. They would study first with political, economic, industrial, and educational agencies, then with universities, lastly with seminaries "to gain Christian perspective and dialogue." The crucial factor is knowledge of social, biological, and behavioral sciences in relation to the church's ministry and society. Participants would be 1/3 clergy, 2/3 laity both professionally and otherwise in the church ("Theological Education: One Perspective and Two Proposals." Address at 150th Anniversary, Harvard Divinity School, April 20, 1966. 13 pp.).

VI. PROGRAMS OF CONTINUING EDUCATION FOR MINISTRY

The number and variety of current programs defy any attempt to compare and contrast them in detail in brief compass. The programs which are described on the following pages have been chosen as indicative of the emphases and forms of now-existing programs. It should be recognized that some agencies have several different types of continuing education programs, not all of which are included in the tables that follow. The identification of "needs met" by each program is in most instances a tentative judgment by this surveyor, rather than evaluation by participants.

RESIDENTIAL

Name & Location	Academic Credit?	Length	Frequency	Participants	Costs	Methods	Needs met
Institute for Advanced Pastoral Studies (Bloomfield Hills, Mich)	No	10 days	10/yr	24 per group	$150 (basic)	Seminars, worship, lectures, field visits	Understanding society communication, theology, ministry of laity, one's own ministry
Ecumenical Center at Yale (Disciples House, New Haven, Conn.)	No	10 days	10/yr (+ 10 special interest/yr)	Not shown	$200	Lectures, discussion, library research, writing	Theological refresher, relating study and parish work, reflection on one's own ministry
Virginia Theological Seminary (Alexandria)	No	3-10 weeks	5/yr	6 to 10/ group	Subsidy	Seminars, worship, lectures, field visits	Skills in practice of ministry: understanding society, laity, own role in Servant-Church
Colgate-Rochester Divinity School (Rochester, N.Y.)	No	12 days	4/yr (each in different area)	10	$125 + books	Lectures, discussion, individual study, observation	Understanding theology, society, or special area under study; reflection on one's own ministry
Tower Room Scholars (Union Seminary, Richmond, Va.)	No	12 days	14/yr	8-10/ group	Subsidy	Individual study, daily group conference with faculty	Understanding chosen field, reflection on ministry--one's own, that of church&laity
In-Service Doctoral Program (San Francisco Seminary)	Yes	4 6-wk periods alternate years		40 per year	Not shown	Seminars, individual study, research projects in parish, dissertation	Professional skill in practice of ministry, with parish as partner & laboratory

Princeton Seminars (Princeton Seminary)	No	4 days (Norm)	32/yr	16	$24	Seminars, discussion, individual study	Skill training, understanding society, theology (varies with subject of seminar)
Drew Seminars (Drew Seminary)	No	4 weeks	3/yr	12-15	$275	Seminars, field trips to UN, theatre, special ministries	Understanding society, theology, ministry--one's own, that of church & laity
Church-World Institute (Diocese of N.Y., Episcopal Church)	No	12 days	1/yr	40	Subsidy	Lecture-discussions with experts from "secular" world, worship	Understanding society, changing world, ministry of clergy & laity
Young Pastors Seminars, UPUSA (different locales)	No	5-9 days (over 3 yr period)	24/yr	20 maximum (226 came all 3 yrs of 892 invited)	Modest regis. fee (subsidized by Bd of CE)	Bible study, Minister as person, communication, Minister & his family Seminar, discussion, worship	"Thinking thru the ministry"
Lutheran Institute for Religious Studies (Southwest)	No	10 days	Not known	30 max.	Not known	Art, music, worship, Bible study, discussion	Clergy-laity related; theological interpretation of life
Urban Training Center (Chicago)	No	10 weeks basic (specialty up to 2 yrs)	6/yr	Group size not shown (300 per yr)	Subsidy by denomination of each participant	Supervised field education, conferences, skill development, tactical planning for field, written project	Sensitivity to persons & groups in urban life; communication skills; urban ministry developed

RESIDENTIAL (Contd.)

Name & Location	Academic Credit?	Length	Frequency	Participants	Costs	Methods	Needs met
Pastors' Institutes Lutheran Church in America (different locales)	No	10 days	22/yr	Norm = 25	Reg.fee&bd by parish; travel by pastor; tuition by Bd of Theological Education	Individual study, lectures, discussion, worship	Understanding society, one's own ministry, ministry of laity
College of Preachers (Washington,D.C.)	No	5 days	30/yr	25	Not known	Seminars, individual study,worship, clinical work in preaching	Understanding society, one's own ministry, ministry of laity, communication
Pastoral Counseling Institute (Athens, Ga.)	No	10 days	12/yr	Not shown	$150	Seminars, workshops	Skill in pastoral counseling
Internship in Urban Ministry (Western Reserve University)	No	8 mos. fulltime	1 group per yr	15	Subsidy ($3,000 stipend, from NIMH grant)	Seminars with community specialists, university faculty, & staff; individual & group engagement with urban problems	Increasing competence in personal & institutional ministry to organizations & persons of metropolis
Auburn Resident Pastors (Union Seminary, NY)	No	12 days	10/yr	6-10	$75	Independent study, auditing lectures, group conferences with faculty of various fields	Understanding chosen field,reflection on ministry--one's own, that of church & laity

NON-RESIDENTIAL

Guided Reading Program (Perkins School of Theology, Dallas)	No	4 months (ave.)	ca 500 (14 courses)	$2 + cost of paperback books(hard-bound books are lent)	Individual study; group seminars on same book; 1-day conference with a seminary professor at end of course	Peer group stimulus in systematic study for each man's growth & understanding
Directed Study Program(Louisville Presbyterian Seminary & Union Seminary, Richmond, Va.)	No	6 months (ave.)	800-1,000/yr (109 courses)	Subsidy (all bks on library loan	Individual study, each tailored to his own needs	Understanding & knowledge in field of study
Ecumenical Training Council (Boise,Idaho)	No	½-day/week 10 weeks	Not shown	Not shown	Pre-class study; lecture-discussion	Understanding and competence in pastoral ministry
Pastoral Counseling & Leadership Institute (Portland, Ore.)	Yes or No	½-day/week 3-yr program	Not shown	Varies	Interviewing demonstrations, lectures, reading, group work	Professional skills & personal growth

VII. OBSERVATIONS, JUDGMENTS, RECOMMENDATIONS

1. The needs of ministers as treated in the literature are mostly those that relate to structures of the present or recent past--rarely the needs that tomorrow will require to be met. Educators may be attending to this problem in faculty consultations, but the published articles and books do not give evidence of consistent, imaginative wrestling with the problem. Such innovative thinking as is now under way deserves to be widely publicized to stimulate more creative approaches to the molding of tomorrow's ministers.

2. The ministry as an occupation or profession has been relatively ignored by sociologists, as indicated by publications. Such matters as crisis points in career, points of similarity and difference between professions, clergy-laity conflict, the socialization of the clergy in relation to denomination and system, and the minister as change agent have been treated in some scholarly journals, but they have not been made generally available to stimulate discussion of the deeply-rooted problems.

3. With regard to recruiting processes, the literature reveals a common complaint from numerous professions: "we are not getting the best college graduates into our field." Educators say that graduates do not become teachers because salaries are not competitive with business or engineering. Business educators say that the collegian regards a business career as too profit-motivated and he goes into the Peace Corps. Medical schools say that the physician's image has been tarnished by recent legislative lobbying and applications for admission are fewer. Churchmen concerned for the calibre of recruits share the syndrome of every profession--the desire to see the most able youth enter that field. No profession is satisfied that it receives the most competent initiates in proper supply.

4. Seminaries are introducing changes at many points in their admissions procedures, testing, orientation, curricula, teaching methods, and field education. Newly graduated clergy already are showing the effects of their modernized learning--often to the dismay of older ministers and congregations. Seminaries share a responsibility with the denomination and its judicatories to interpret to earlier generations of ministers (which may be those aged 35 and above) and to congregational leaders the changed views and methods of theological education as found in seminaries.

5. One crucial issue is the view of the church as agent of change (as seen by the clergy) or as buffer against change (as seen by most laity). Massive educational attack upon this fundamental understanding needs to be made if the church is to engage the laity in creative mission in society.

6. The total educational resources of the church need to be mobilized for this effort. The issues in continuing education of ministers cannot be resolved by programs alone, indeed effective programs for ministers intensify the problems they encounter with laity/congregations/society that demands and pays for a quite different performance.

7. Thus the "related concerns" are not peripheral matters but deeply tied to the Commission's task. Selection of clergy, support of clergy, and personnel mobility are basic to the strategy and program of continuing education for ministers. The Commission may judge that the complex structure of the United Presbyterian Church is too massive and too complicated for any radical changes to be made throughout the institution. Nothing less will be effective. Change would seem to be needed in the Constitution (in its interpretation of the pastor's responsibility); in college (in the outlook toward learning often engendered in its students); in seminary (in its frequent stress upon substantive content with relative inattention to the process of learning for ministry); in the judicatory (in its apparent measurement of success by numerical and financial gains); in the congregation (in its attempts to force the pastor into a rigid, outmoded role), in society (in its stereotyped image and expectation from the minister); in boards and agencies (in those programs and activities that seem to become ends in themselves). The General Assembly does not have direct control over all these, but it is the most influential agent to effect needed changes throughout the system. If significant groups can be induced to change policies and practices and views, by General Assembly action, then strong forces of suasion can be generated to bring needed changes at other points in the system.

8. Priority programs in continuing education ought to be directed toward a system that will relate to a minister throughout his career, with specific experiences offered him at designated centers from time to time, and with his learning potential in view at each career stage. This system should give special attention to (1) pastors at their entry into the profession, engaged with laity in learning directed toward

church's mission; (2) pastors 15-20 years in service, seeking to understand and meet the needs that "middle age" brings, and engaging them with laity in common concern for this life-stage; and (3) pastors nearing retirement, engaging them with laity in preparation for this new career.

9. Priority programs in "related concerns" ought to be (1) effective enlistment, seeking the best qualified persons for the Church's ministry; (2) effective placement programs, designed to meet the needs of churches and pastors (with mission as primary goal); and (3) effective fiscal support, to free and encourage clergy to competent engagement with laity in ministry.

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